



*The Image of  
St. James*



*The Image of  
St. James*

THE  
RIGHT WAY  
to Heaven

*Prayers and  
Meditations  
of the  
Pious Soul  
with  
the Spiritual  
warning Signs  
for  
and Consolation  
for the Sinner  
By  
Peter de Medina*



*The Image of  
St. James*



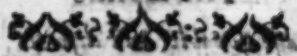
*The Image of  
St. James*



*This little book is printed in the City of London  
and is sold in the Old Bailey at the Sign of the Angel. 1692.*







TO THE RIGHT  
Worshipfull, truly  
religious, and vertuous  
Lady, Mary Crooke, wife  
to the Right Worshipfull  
Sir George Crooke Knight,  
one of His Majesties reve-  
rend and learned Iudges  
of the Kings  
Bench.

Madame,

**T**his Speech is the  
Character of  
man: that is,  
the image of his heart and  
mind, and he the Image of  
God, so silence, whilst it is  
A

## The Epistle

a reasonable and discreet  
suspection thereof, becomes  
a man in its time and  
place: unseasonableness of  
either, offensive and ob-  
noxious to censure. The  
excesse is branded for a  
nullifier of Religion, whilst  
it makes it valne. The  
seeming defect finds some  
approbation in morali-  
tie.

Nam nulli in oculis  
nocet: nocet esse locu-  
tum.

I was dumbe, and ope-  
ned not my mouth, because  
thou didst it, this untun'd

## Dedicatorie.

not this sincere singer, yet  
made him fall upon a large  
rest, which is served not  
so impeach, but rather to  
improve his spirit and me-  
lodie. Often suddaine and  
unexpected accidents pro-  
duce semblable effects:  
Zacharias silence for his  
want of faith, yet after-  
ward enabled both with  
his heart and tongue to  
praise God, and to sing a  
Benedictus. Thus;

Sæpe tacens vocem  
verbaque vultus habet.

Who holds his peace,  
hath yet a voice, that be-

A 2      wrayes

## The Epistle

praises him, and his countenance beares words with  
it. Yet a delinquent in  
the one, or an offender in  
the other, as farre as ei-  
ther are exempt from the  
mixture of the leaven of  
malice, deserves an in-  
dulgent construction, and  
exemption from all im-  
putation, either of surqui-  
drie or sullenness, as diffe-  
rent circumstances may  
accordingly induce dissi-  
militude, as of affect in  
one, so of affection in ano-  
ther.

Hac ego si compellar

## Dedicatorie.

lar imagine.

This plain & yet true  
version of these sacred ex-  
pressions, Holy Prayers,  
and Meditations of a  
faithfull soule, so truly sta-  
led by their Author, so well  
knowne to all, to be a reve-  
rend and worthy Divine  
of the French reformed  
Church. I present and de-  
dicate to your Ladiship.  
The end herein proposed  
to my selfe, being the same  
with that of my Author;  
which none can justly ei-  
ther question, or quarrel at:  
to wit, the advancement of

## The Epistle

this part of Gods worship,  
so much languishing in  
the cold if not frozen deu-  
otions of many, and opposed  
by the giddie practice of  
mothen a god many, that  
so farre nauzeate Prayer,  
publike especially, that in  
their unkindly and mis-  
guided zeale, they endea-  
uour by one Ordinance of  
God to shoulder out ano-  
ther, Prayer by Pieach-  
ing. God hath stiled his  
House the House of Prayer.  
Now, what my well meant  
paines herein cals mine, I  
wish may finde acceptance  
with

## Dedicatorie.

with you, as I do humbly  
tender & resigne the same  
unto you, not so much for  
supply of a supposed want  
in your own particular, of  
these Spirituall helps to de-  
votion, as for a testimony of  
observance and due respect  
Where my obligation is so  
great. When I plowed with  
mine own beifer, a smiling  
autumn failed not to crown  
those weaker performances  
with a plenteous & lasting  
crop for after-use. But to  
usher in these Holy Prayers  
and sacred expressions of  
a faithfull Soule, into the  
appro-

## The Epistle

approbation and use, of all  
that know their Author or  
his works. His name (as I  
suppose, will suffice. And  
hence is it Ad adame: that I  
presume of your good allow-  
ance for them to beare your  
name in their Frontispice,  
that thereby others may be  
excited and induced to the  
perusal and use of them in  
the frequent practice both  
of this sacred duty, and of  
the works of mercy, where-  
unto the other subsequent  
Tractates annex'd do in-  
uite. The perusal of which  
as in order they stand  
amongst your ranks,



## Dedicatorie.

rankt, with like good affection I commend to those your Olive branches, that stand about your table, to whom any tie of precedent relation may iustly claime my respect. All which I shall not faile to second with continuance of my daily prayers for your Ladships health and happinesse, both in your stemme and branches, and will ever rest

As your Ladships for-  
more vice and command,  
RICHARD BAILY.

*A Table of the Matters  
contained in this present  
Book; in order as they stand.*

- A** 1. A Prayer and Meditation of  
the faithfull Soule.
2. A Prayer for the Morning.
3. A Prayer for the Evening.
4. A Prayer of Thanksgiving for the ac-  
complishment of his Answer made  
to Monsieur the Cardinal of Per-  
rou.
5. A Prayer in forme of a Confession.
6. Another Prayer.
7. A Prayer for the Communion.
8. A Thanksgiving after the Commu-  
nion.
9. A Confession.
10. A Prayer for the Morning.
11. A Prayer for the Evening.
12. Another Prayer for the Morning.
13. Another Prayer for the Evening.
14. A Prayer in the time of the Plague.
15. A Prayer touching the Creation.
16. A Morning Prayer.
17. An Evening Prayer.
18. A Prayer for the obtaining of vi-  
ctorie.
19. A Prayer for the Preservation of  
the Church.
20. Ano-

## The Table.

30. Another Prayer for the Church.
31. A Prayer to have our hearts set on Spirituall things, and to renounce the world.
32. A Thanksgiving and a Prayer on the same Subject.
33. A Prayer to be filled with charitie.
34. The Kings Prayer.
35. Another Prayer of the Kings. Chron.
36. The Peoples Prayer for the King.
37. A Prayer of the faithfull, who fervently desireth to be made partaker of the publike exercises, whereof he was deprived.
38. Another Prayer out of the 3 Epistle of s. Iohn.
39. The Holy spirituall Morning Song.
40. A Consolation for the Sicke.
41. A Prayer for the Sicke in whom there is no appearance of death.
42. A Prayer for the sicke in whom there shalbe a likelihood of death.
43. Another Prayer for the sicke.
44. A singular Prayer for a person greatly afflicted with sickness, which seemeth to approach nearer unto death, then to life.
45. A Prayer against the apprehension of death.
46. A Continued Sequell, or an Uninterrupted Course of Comforts, and Prayers

## *The Table.*

Prayers for the sicke: and therein  
these Prayers.

37. A Prayer when the sicke is in per-  
plexitie.

38. A Prayer when the sicke is neare  
unto death.

39. Another Prayer in distresse.

40. Another Prayer when the sicke is  
in some grievous perplexitie.

41. A Prayer the sicke being in ex-  
tremie.

42. Another Prayer unto Iesus Christ,  
the Great & Sovereigne shephard  
of our Soules, for the sicke in his ex-  
tremie.

43. A Prayer for Divine assistance to  
the sicke.

44. A Prayer after the sicke hath given  
up the Ghost, for the comfort of the  
by standers.

Whereunto is added:

A Morning Prayer.

An Evening Prayer.

A short Catechisme, to prepare Peo-  
ple for the receiving of the Lords  
Supper.



THE PRAYER  
AND MEDITATION

*of the faithfull Soule,*

*Touching the present affliction  
of the Church.*

1.



LORD our  
good God,  
and gracious  
Father, wee

thy poore creatures, hum-  
bled before thy face, are  
bold to present our selves  
before thy holy and high  
majesty, although we be but  
dust and ashes, thou dwel-  
lest in inaccessible light :

B

but

but wee by nature are plunged in darknesse: thou art a consuming fire, but we are as the chaffe: thou art soveraigne righteousness, and we are poore sinners, thou art the fountaine of life, and we by nature are in death.

Yet O Lord, thou hast commanded vs to call vpon thee in our necessities, with promise to heare vs, and hast given us thine owne Sonne to be our Intercessor promising vs to give us the things we shall aske in his Name, thou hast called us with an holy calling, and amidst the thick darknes of ignorance, wherewith the earth

earth is covered, thou hast enlightened us with thy knowlege, and received us into the number of thy children: yea every one of us severally hath beene sensible of thy particular assistance and fatherly succours in the whole course of his life.

But, O Lord, the greater thy favours are towards us, the guiltier are we of ingratitude, for we have abused thy graces, and thy feare hath not beene before our eyes; Wee have despised thy word, and have not revered it. After the fires and massacres; whereof we are but a remnant, and as a

firebrand pluckt out of fire,  
thou hast re-establisht us,  
and hast given us dayes of  
peace, and of refreshing;  
but we have abused our re-  
pose, and turned it into li-  
centiousnesse and loosenes.  
We have had more care to  
build againe our owne hou-  
ses, then to advance thine,  
we have run after the gaine  
and vanity of this world.  
In stead of cloathing the  
poore, we haue arrayed our  
owne bodies sumptuously.  
Wee have rent and torne  
our selves with quarrels and  
enmities, and are thereby  
become contemptible to  
our aduersaries, our pray-  
ers have beene cold, our  
zeale



zeale languishing, our almes  
skanted, and therefore hath  
our iniquitie abounded, and  
our charity been frozen. In  
stead of drawing the igno-  
rant unto the knowledg of  
thee, by our good life, we  
have scandalized & exaspe-  
rated them by our evil con-  
versation. When we have  
had humane strength, and  
meanes, and when thou rai-  
sedst up among us Princes  
and Potentates, who see-  
med they would be a firme  
prop unto thy Church, and  
an assured shelter, and  
place of retrait during the  
storme, we have leaned on  
the arme of flesh, in stead of  
relying on thee alone: O

God, which castest downe  
and abatest the pride of the  
loftiest, and railest up the  
miserable out of the dust,  
thou liftest up, and bring-  
est low the degree, therefore  
hast thou cast us downe,  
and humbled us, and hast  
made us know the vanitie  
of our thoughts contrary  
to thy counsells: yea even  
the Ministers and Preachers  
of thy word, have failed in  
their charges, and in many  
places evill and prophana-  
tion is issued and come  
foorth from the Prophets,  
and indeed in these yeares  
of peace are seene the re-  
volts of many, which had  
the leading of thy flocke.

For

For these causes, O Lord  
God, thou just Iudge, thy  
wrath is kindled against  
thy people, being confound-  
ed in our selves, wee ac-  
knowledge that thy cha-  
stisements are just: yea,  
Lord, far lesse then we have  
deserved, thou hast cover-  
ed our faces with confusi-  
on, thou hast glutted us  
with bitternesse: thou hast  
caused us to drinke of the  
cup of thine anger; thou  
hast called us to weeping  
and sighing in sacke-cloath  
and ashes, thou hast lifted  
up the hand of our adver-  
saries, and hast exposed us  
unto scorne, and hast made  
thy hand heavie upon us,

thou hast plucked up the  
plants which thou hadst  
planted, and beaten downe  
the Churches which thou  
hadst erected by the blood  
of thy Martyrs, by the  
preaching of thy Gospell.  
Thou hast broken downe  
the hedge of thy provi-  
dence, which environed  
thy Church, and hast expo-  
sed it as a prey to wilde  
beasts. And now Lord, we  
see, that in the places where  
thy Gospell was purely  
preached, even there at this  
day ecchoeth forth alowd  
forgerie, and idolatrie is a-  
gaine established, and the  
enemies of thy truth inso-  
lently triumph, and insult  
over

over the ruines of thy  
house.

Hereupon we have cry-  
ed unto thee: but thou hast  
turned away thy face. Thou  
hast covered thee with a  
cloud, that our prayers  
might not come up unto  
thee: and we see thy hand  
lifted up to smite us yet  
more rigorously: and the  
rods prepared which thou  
displayest in thy displea-  
sure, Lord God. justice be-  
longeth to thee, but unto us  
confusion of face; wee ac-  
knowledg in all this which  
is come to passe, the to-  
kens of thy just displea-  
sure, and there is no evill  
in the Cittie which the

Lord hath not done.

So it is that thou art our Creator, and wee are the worke of thine hands; thou art God, & we are thy people, thou art our Redeemer, and we are thine own purchase, thou hast purchased us with a great price, a people whom thou hast honored with thy knowledge, thou art a mercifull God, and of great benignitie, slow to anger, and dost not alwayes keepe it, that takest no pleasure in the destruction of thy work. It is thy goodnesse that we have yet any being. It is of thy tender compassion that we are not utterly consumed;

bro. I      ?      thou

thou dweilest in the highest heavens, and in the humblest hearts: the broken and contrite spirit unto thee is an acceptable sacrifice.

Now then, O God, look downe from the place of thy Sanctuarie, to wit, from the heavens, heare the prayer of thy servants, and accept their humiliation, pardon, Lord, pardon the iniquitie of thy children for thine owne sake, for the greater it is, by so much the more admirable is thy goodnesse in pardoning it, the greatnesse of our sinnes serveth to exalt thy mercie. and withall thou hast recei-

ved a sufficient ranfome of  
thine owne Sonne, and a re-  
demption of infinite price,  
whereon relying we dare  
approch unto the throne of  
grace, to obtaine grace in  
due time.

For O God, in these an-  
guishes we see no meanes  
on earth: but our eyes are  
towards thee. Heare then  
from thy habitation, and  
regard, for thou art able to  
relceve us, thou art not a  
God, that art onely a God  
at hand, and not a God a  
farre off, even then when  
all humane meanes faile,  
then is it that thou display-  
est thy strength, and when  
thorough our foolishnesse  
we



we have procured unto our  
selves evils, thouakest our  
foolishnesse for our good,  
that the subsisting of thy  
Church might not bee a  
work of mans wisdom, but  
of thy sacred providence.

Thou it is that in all for-  
mer times hast succoured  
thy people, and drewest  
them forth of the iron for-  
nace, with a strong hand,  
and with an outstretched  
arme, and hast carried them  
as upon the wings of an  
Eagle, who even in our  
time hast made us sensible  
of thy succours by many  
deliverances, and who de-  
liveredst our fathers from  
many cruell persecutions,  
having

having caused them to passe  
thorow many more grie-  
vous tryals then this, thy  
tender compassions are not  
drawne dry, thy arme is  
not shortened, nor thine  
care growne heaue of hear-  
ing: but our iniquities are  
they which make this sepa-  
tion between thee and us,  
which take thou away by  
thy mercy, and by the in-  
tercession of our Saviour  
Iesus Christ; It is thou  
that hast crusht the Dragon  
and bruised the head of  
that old Serpent, and who  
by the blood of thy Cove-  
nant hast drawne us out of  
~~the pit~~ where there was  
no water, having requish-  
ed

ed hell by the death of thy  
Sonne: thou then, great  
God, that hast pluckt us  
from out the talons of the  
Divell, wilt thou not deli-  
ver us from the hands of  
men, thou which hast saved  
us from hell, wilt thou not  
deliver us from the power  
of the world?

O Eternall Lord, thou  
wilt do it, and wilt not for-  
sake us, but rather having  
chastised us in measure,  
thou wilt make us sensible  
of thy comforts, and wilt  
cause to shine upon us thy  
face, in ioy, and in salvation,  
least wee faint thorow our  
infirmity, and least we be  
overcome through the  
length

length and hardnesse of the temptation, for so also Lord, hast thou promised, and thy promises are certain, & thy word more firm then heaven and earth, thou hast promised us by the mouth of thine own Sonne not to forsake us, and to be with us even to the end of the world, thou numberest our haire, thou receivest our sighes, thou puttest up our teares into thy bottles, he that toucheth thy children, toucheth the apple of thine eye, thou causest thine Angels to pitch their camps about them that feare thee, deare and precious is their death in thy presence.

*Psalm 138*

Doe

Doe then, O God, according to thy word, and let the Angell of thy face march before us, let thy protection be round about us as a wall of fire, thou that stillest the waves of the sea, and the insurrections of the people, and which holdest the hearts of Kings in thine hands as the rivers of waters, curbe the furie of the people, and give unto our King thoughts of peace, estrange farre from him the Counsels of violence; frustrate the expectation of our enemies, who alreadie have devoured us in hope, dissipate their counsels, thou that surprisest the  
wise

wise in their subtilties,  
which knowest the depths  
of Satan, and piercest with  
thine eyes into the coun-  
sels of the sonne of perdi-  
tion, whom thou wilt dis-  
comfite with the breath of  
thy mouth, and wilt beate  
downe all power which  
opposeth it selfe against  
thine, but if our iniquities  
beare witnesse against us,  
and make us unworthy to  
see so excellent a worke, do  
it for thine owne sake, for  
though we be unworthy to  
be heard, thou art worthy  
to be glorified, wherefore  
suffer not Satan to triumph  
and reioyce at the dissipa-  
tion of thy Church, and  
that

that thy holy Name is  
without punishment blas-  
phemed.

Awake then, O God,  
thy jealousie, and the blu-  
stering motions of thy fa-  
therly affections: unbare  
and tucke up the arme of  
thy holinesse, and let the  
ends of the earth see thy  
salvation; remember thy  
ancient compassions, and  
thy covenant with thy  
people; Remember the  
bloud of thy children spilt  
in abundance, which cryeth  
for vengeance from the  
earth.

We confesse indeed that  
we have need to be hum-  
bled, and that thy Church  
hath

hath need to be purged againe, and therefore it is that thou takest the fanne into thy hand to repurge thy floore, and raisest the wind of persecution, which serveth to carry away chaffe, and to expell hypocrites: But withall, O good God, amidst this tribulation the weak do faint, and the good are oppressed, and partake in the affliction, and Idolatrie gathereth strength; and the night of ignorance groweth thicker and thy holy Name is blasphemed, and the doctrine of salvation trampled under foot by thy adversaries.

There-



Therefore is it, that we beseech thee, O Father of mercie, that if thou wilt afflict us, that we may not fall into the hands of men, but that we may fall into thine owne hands, for thy compassions are great: for men hate us not, for that we have offended thee, but because wee defend thy quarrell, and because thy Name is called upon by us, and renowned upon us, the blood-suckers thirst after our blood, not to ease the patient, but to satisfy their lust.

Above all things, O God and most gracious Father, continue unto us thy word,  
and

and afflict us rather with all other manner of affliction in this life, then to take from us that light, sith it is the testimonie of thy favor towards us, our priviledge amongst all people, and the way to come to thy kingdome, that our children may be instructed therein, and may be heires of thy Covenant after us, and that our dayes may be finished in thy favour, may be followed with an age wherein thy truth may shine forth againe, and the Kingdome of thy Sonne Iesus Cbrist may take a great increase, and by preserving unto us this preaching of the Gospell

pell in the purity thereof,  
give it efficacie in our  
hearts, and breake not in  
thy anger the strength of  
this spirituall bread.

Rather, Lord, make the  
feare of this light incite  
and rowse us up to make  
our profit thereof, and to  
redeeme the time, and to  
further and carrie us on  
forward in this way, whilst  
we have the light: and let  
evils wherewith thou visi-  
test us, be wholesome re-  
medies unto us, and an in-  
struction for our soules; and  
let them serve to recollect  
our faith, and to draw from  
our hearts fervent  
prayers; and that the deli-  
verance

verance which it shal please thee to graunt us, may make us know thy fatherly love towards us, which shall accompanie us the rest of our dayes, till we be retired out of this vale of miserie, to put us in possession of thy kingdome, that we may leave after us thy Church peaceable, the breaches of thy house repaired, and thy service purely establisht, to the glory of thy great Name, and the salvation of many by thy Sonne Iesus Christ our Lord. *Amen.*

*Es.c. 26. v. 12. & 13.*

*Lord, thou wilt ordaine  
peace for us: for thou also  
hast*

*Meditations.* 25

hast wrought all our workes  
in us.

O Lord our God, other  
Lords besides thee have had  
dominion over us: but by  
thee onely will we make men-  
tion of thy name.

Ver. 20.

Come my people enter  
thou into thy chambers; and  
shut thy doores about thee;  
hide thy selfe as it were for a  
little moment, untill the in-  
dignation be overpast.

*C Morning*

CANTUARY

*Morning Prayer.*

2. **O** Our good God,  
and gracious Fa-  
ther, we thy poore crea-  
tures present our selves be-  
fore thy face, acknowledg-  
ing that we are great sin-  
ners, who cease not to  
offend thee, in thought,  
word, and deed, ingratefull  
for thy benefits, full of  
diffidence and incredulitie:  
more affectioned to the  
things of this world, then  
unto thy service.

But there is mercie with  
thee, for thou lovest not the  
death of a sinner, but that  
he

he should convert and live;  
and hath given us thine own  
Sonne, that we beleeving in  
him, might not perish,  
but have life everlasting.  
Thou hast commanded us  
to call upon thee, with pro-  
mise to give us what soever  
we shall ask in his name.

Receive then his Passion  
and his obedience for satis-  
faction for all our sins, and  
in thy contemplation of his  
intercession be mercifull  
and favourable unto us,  
give us thy holy Spirit to  
touch our hearts unto true  
repentance, to enlighten  
our understanding with  
thy knowledge, and to  
warme our spirits in thy  
love.

love, so that we may ever  
have thy glory for our end.  
thy will for our rule, thy  
providence for our guide,  
and thy promises for our  
comfort.

And because we are in-  
clined unto incredulitie and  
distrustfulnesse, and are as-  
saulted with diverse temp-  
tations, strengthen us in  
Faith, and imprint in our  
hearts thy holy promises,  
giving us inwardly a lively  
sense and feeling of thy  
love, and the witnesse of  
our election, to the end that  
we may stand against all  
temptations, and may drive  
away all feares, griefes, and  
unprofitable sorrowes, by  
the



the assurance that thou lovest us, and art our Father in Iesus Christ our Lord.

And as it hath pleased thee to have kept us this night past, conduct us also this day, by causing to shine upon us the brightnesse of thy face, by directing us in all our actions, so that our deeds, our words, and our thoughts may be conformable to thy holy will.

Blesse our studies, open our understandings, preserve our memories, prosper our labours, strengthen us in our callings, wherein let us not have for our end our owne humour, but the glory of thy Name, nor our

owing temporall profite,  
but the salvation of our  
soules.

For the effecting hereof,  
give us the grace to set our  
affections not on earthly  
things, but that we may  
acknowledge our selves  
pilgrims and strangers up-  
on earth, may use the things  
of this world, as though  
we used them not, and as  
ready to lose them, tending  
alwayes to the end of our  
heavenly calling, expecting  
with joy and assurance that  
last houre wherein thou  
wilt draw forth our soules  
out of these bodiēs, to make  
them partakers of thy hea-  
venly glory.

Oratio

And

And seeing it hath pleased thee to graunt us the fauour to be borne in thy Church, and hast receiued us even from our infancie into thy sacred Covenant, grant us the grace seriously to acknowledge the greatnesse of so inestimable a benefit, and to keepe even unto the end our soules unpolluted of all Idolatrie, ready to beare the opprobrie of Iesus Christ, and to suffer for the defence of thy truth, if it shall please thee to call us thereunto.

To this end give us thy holy Spirit, which may guide us, and teach us rightly to imploy our time,

and to husband the occasions of learning, by obeying our superiours whom thou hast given us to conduct and teach us, that we may at length bring forth fruits, which may serve unto thy glorie, and may glorifie thee by our works, and by our words, both in life, and in death.

Have pittie also upon thy Church diversly tossed, defend it against the complots of thine enemies, and ours; repaire her breaches, give her increase in thy graces, and in the number of persons give us faithfull Pastors, whose preaching may be pure, and their life holy:  
and

and Princes, which may be  
nursing Fathers to thy  
Church.

Blesse and preserve our  
King, enrich him with  
Christian and Royall Ver-  
tues: Guide and direct the  
Queene, be mercifull to our  
kinsfolks and friends, grant  
both them and us grace to  
live in thy feare, and to  
die in thy favour, and to be  
received into thy glorie:  
These things we humbly  
intreate thee for in the pray-  
er which thy Sonne hath  
taught us.

*Our Father which art in  
heaven, &c.*

*I believe in God, &c.*

C 3 Even-

~~THE PRAYER OF THE CHURCH~~

EVENING PRAYER.

**O** Lord our good  
 God, we prostrate  
 our selves before thy holy  
 Majestic, offering up unto  
 thee our evening sacrifice,  
 in the acknowledgment of  
 thy gracious benefits, and  
 of the special care which  
 thou hast of us thy poore  
 creatures, thou hast kept us  
 and led us forth this day,  
 thou hast given us things  
 necessarie for this present  
 life: Be graciously pleased,  
 O good God, to keepe us  
 also this night, and give  
 good repose, so that in  
 our

our morning-wakeing wee  
may be sounder in bodie,  
and fitter for our vocation,  
wherein we pray thee, that  
thou wilt be pleased to  
guide and direct us by thy  
holy Spirit, making our la-  
bour fruitfull, unto thy  
glory, and to the edification  
of our neighbours, and unto  
our owne salvation.

Whereof be graciously  
pleased to give a full assu-  
rance, and to ingrave in our  
hearts the promises of thy  
holy Gospell, that we be-  
ing strengthened in faith,  
may overcome all tempta-  
tions, and finish holily and  
courageously our begunne  
course, walking on not as  
before

before men, but as before thee which proovest our hearts.

And seeing that a great combat is set before us, and Satan is strong, and the world contrary; and we weak, and slow, and inclined unto evill, hold us up by thy succours, defend us by thy providence, sanctifie us by thy holy Spirit, and cloath us with strength from above, and let thy Word imprinted in our hearts instruct our ignorance, correct our perversity, and heat our coldnesse and negligence in thy service: give us fervent charity towards our neighbours,



bours, a pure conscience,  
faith unfained, and fervent  
zeale unto the setting forth  
of thy glory.

Drive away from our  
hearts evill cares, earthly  
sorrowes, and unprofitable  
melancholies, teaching us  
to repose our selves upon  
thy providence, and to trust  
in thy promises, to be sor-  
rowfull onely for having  
offended thee, but comfort-  
ed in the assurance of thy  
mercies in Iesus Christ our  
Lord.

Give us also things ne-  
cessary for this present life,  
not according to our vaine  
desires, but according to  
thy wisdome, what may  
suffice

suffice for the following of  
our Callings without lett,  
and passe this our race with  
sobrietic, whilst we ad-  
vance on forward, towards  
that eternall and most hap-  
py life, which thy Sonne  
hath purchased for us.

And whilst we are in  
this temporall abode, grant  
us the favour to see the  
kingdome of thy Sonne  
advanced, and thy truth  
manifested, and the igno-  
rant, yea even our enemies  
to be brought to thy know-  
ledge; to this end give us  
faichfull Pastors, and Prin-  
ces, that may imploy their  
government to the esta-  
blishment of the kingdome  
of

of thy Sonne: give thy holy Spirit to the king, and to the Queene, and a good wholesome Councell, for the repose and advancement of thy Church.

Take care of our kinsmen and friends, and give them things needfull both for body and soule, and that our iniquities may not stay the course of thy benefits, pardon them, Lord, and blot them out by the precious blood of thy Son, in whose Name we ask these things of thee, in the prayer he hath taught us, saying:

*Our Father which art in heaven, &c. I beleieve in God, &c. Amen.*

*A*



A Prayer of Thanksgi-  
ving for finishing  
the Answer made  
to Mounſieur the  
Cardinall of Perron  
by Peter du Mou-  
lin.

4. **O** Lord my God and  
Father, I cloſe  
this travell with thanks  
giving to thy Sovereigne  
Majeſtie: I ſhould be un-  
gratefull to thy goodneſſe,  
if I ended not my labour in  
thy

thy praise: O God, that  
hast strengthened and ena-  
bled me. It is thou, whose  
strength is perfected in our  
weaknesse: it is thou that  
choosest the lowly and  
meane, to confound the  
strong, and who in the  
weaknesse of the instru-  
ments, thou imployest, dis-  
playest the greatnesse of thy  
strength: not unto us, but  
to thy Name give the glo-  
ry and the honour: for,  
who are we that we should  
be able to beare so great a  
burthen, and what is our  
strength to sustaine so great  
a combat? But that very  
Truth it self, which we de-  
fend, giveth strength to  
them

them that defend it, and thou deniest not them thy succours, that in defending thy cause have no other end but the glory of thy holy Name. It's thou my God, who having been favourable to me from the beginning of my dayes, wilt not forsake me in my old age, and wilt make it yet profitable to the edification of thy Church, being beaten with fundrie afflictions, plucked from my flock, bewailing the pressure of thy People, disfurnisht with all necessarie aydes for so great a worke, travelled of a sicknesse almost this two yeares, which hath brought  
me

me within two inches of  
the graue, and having in  
my ordinary vocation a  
sufficient taske to take up a  
whole man: yet even a-  
gainst all appearance I have  
taken in hand this great la-  
bour, and against my expe-  
ctation am come to the end  
thereof through thy assi-  
stance. I also hope, O my  
God, that thou wilt make  
fruitfull thy servants labor;  
to the end to draw into the  
right way the minds of  
those, who wilfully go not  
out of the way, and who err  
but thorow want of instru-  
ction. Against mine incli-  
nation I have imployed a  
multitude of humane testi-  
monies

monies in this worke, for I know that thy Word alone is the rule of our faith, and receiveth not men for judges in thy cause: and I know well, that a word which commeth forth of thy mouth, is more worth then all the writings of all men. But we are hurried away with the streame, and are constrained to give place to the maladie of this age, which holding thy word suspected as a dangerous booke, searcheth into the writings of men, wherewith to arme themselves against divine rules. Wee shew unto the advocats of error, that they lose their  
cause,



cause, even before the Arbitrators whom they have chosen: but O God thou art mighty & good to bring forth an age wherein thy Word alone shall be listened unto, and whereunto for the sole unfolding and deciding of doubts, thy Sonnes mouth shall onely be consulted withall. Grant it O God and Father of all mercy, and author of all consolation, pittie the people that stoupe and stand still in so profound darknes: cause to shine forth the brightnesse of thy Word before the eyes of all Nations: as for me, having traverst and struck through a wayful of  
thornes

t hōrnes, and with many infirmities & defects, which are in me, sustained the contradiction of an age contrary to thy Word, I am glad, perceiving the time to draw nigh of my repose, and my task to be so soon finished: But thou O God wilt raise up workmen, who with better successe shall labour in thy harvest, and whom thou wilt cloath with thy Spirit in greater measure, to defend thy holy Truth, Lord, it is thy cause, Lord it is for thy sake, that we are hated. Awake thy jealonsie, and thine ancient compassions upon the people whom thou hast redeemed;

med, that many soules may  
be saved, and thy holy name  
glorified: for, Lord, though  
we be worthy to be forsaken,  
and unworthy to be re-  
leaved, yet ever art thou  
worthy to be glorified. It  
is indeed a small matter  
that we are afflicted, were  
it not that amidst our affli-  
ctions thy truth is oppres-  
sed, and thy holy name blas-  
phemed. Attend then O  
God, and Father of all con-  
solation, and heare, and par-  
don for thine owne sake,  
thou art wise in thy coun-  
sels, iust in thy judgements,  
mighty to execute thy will:  
but withall thou art full of  
tender compassion, and true  
in

true in thy words. Do then  
O Lord, according to thy  
promise, for thou hast pro-  
mised not to forsake vs, but  
to bee with us to the  
end of the world. Thou  
that hast redeemed us from  
the power of Satan by the  
death of thy Sonne, wilt de-  
liver us also from the hands  
of those which oppresse us:  
the time commeth, and is  
not long to, that out of the  
ashes of that burning,  
which seeme extinguisht,  
thou wilt cause to come  
forth a great brightnesse,  
and wilt confound the  
tongues of Babell, and wilt  
cause to fall outright the  
seat of the sonne of perdi-  
tion.

tion. In the meane time we will possesse our soules in patience, whilst the full measure of their iniquitie be heaped up, and we expect from heaven our Lord Iesus, who will come to examine our cause, and to render unto every one according to his workes. *Amen*



*A Prayer to be said going to the Communion.*

5. **L**ord, great God,  
have pitie on me a  
miserable sinner, and grant  
me grace to lay hold on my  
D Saviour

Saviour by true faith, and that being called to this holy and sacred banquet in the number of thy faithfull and elect, and truly repenting of my transgressions and sinnes, my soule may receive her spirituall nourishment, the true bread of life, which giveth salvation to the world: looke upon me, desiring ever to receive this holy and sacred spirituall meat. *Amen.*



*A thanksgiving after the  
Communion received.*

6. **O** My Saviour and  
my God, I render  
unto thee humble thanks  
for the great benefit, which  
thou hast this day bestow-  
ed on me, as having thy  
selfe for a ransome for me;  
for having pluckt me out  
of the pawes of the Divell,  
and out of the depths of  
hell, whither so many e-  
normious finnes had plun-  
ged me; guide me by thy  
Spirit, and give me grace  
that in overcoming the

concupiscence of the world  
and the flesh, I may finish  
the rest of my dayes  
in thy feare. *A-*

*men.*



**HOLI**





# H O L Y

## P R A Y E R S.

*A Prayer in forme of a  
Confession.*

7. **L**Ord my God and  
Father Almighty,  
and most gracious to thy  
children, I cast downe my  
selfe in thy presence, ac-  
knowledging my selfe a  
poore and miserable crea-  
ture, guilty of high treason  
against thy divine Majestie,  
For, O my God, I came into  
the world tainted with  
D 3 sinne,

finne, polluted with iniquitie, and through my evill conversation I have thorough the whole course of my life exceedingly augmented the same, I have made infinite the number of my transgressions, I have beene over unthankfull for so many blessings, wherof it hath pleased thy bounty to afford me the fruition: too often have I opposed to thy infinite goodnesse extreme ingratitude: by my hypocrisie and dissimulation I have made my selfe utterly unworthy of that freedome and faithfulness wherewith thou hast entertained me: I have beene  
deafe

deafe to thy admonitions,  
have stopped mine eare at  
thy Word, I have eſtran-  
ged my heart from thy in-  
ſtructions: the feare of  
men hath hindred me from  
making free & publike pro-  
feſſion of thy Truth: I have  
more feared the world,  
then I have loved heaven:  
I preferred the preserva-  
tion of my goods, before  
the ſetting forth of thy  
glory; earthly reſpoſe, be-  
fore eternall happineſſe. A-  
las, Lord, what puniſh-  
ments am I worthy of?  
What torments have I de-  
ſerved? For my conſcience  
accuſeth me, my finnes call  
for vengeance againſt me:

D<sub>4</sub>

and

and surely if the wages of the least of our sinnes be eternall death, and if it be impossible for me to number my sinnes, or to conceive the enormiousefnesse of them, how, O thou God of vengeance? how, whilst I consider my selfe in my selfe, shall I expect from thee with unspeakeable feare eternall and infinite punishments?

Yet, O gracious God, thy word teacheth us, and experience witnesseth to us, that thou wilt not the death of a sinner, but that he turne unto thee, and live: so also hast thou thy selfe found out in thine eternall counsell

counsell the meanes of our  
deliverance : and hast in  
the fulnesse of time sent in-  
to the world the eternall  
Sonne of thy love, thy dar-  
ling, even he, in whom  
thou art well pleased: thou  
hast establisht him a Savi-  
our and Redeemer for all  
those that hope in him by  
converting them unto thee:  
He was made for us wise-  
dome, righteousness, san-  
ctification, and redempti-  
on: his blood cleanseth us  
from all sinne, he was de-  
spised to raise us unto  
glory : he hath taken our  
nature, to make us partaker  
of his: he was borne the  
Sonne of Man to make us

D 5            the

the Children of God, he was full of sorrow, to fill us with happinesse; he was wounded for our sins, and bruised for our iniquities: upon him was laid the penaltie which brought us peace, and by his bruises are we healed: he came into the world to lead us to heaven: he died to give us life: he rose againe for our justification. To conclude, Lord, thou so lovedst the world, that thou gavest that spotlesse Lamb, to the end, that whosoever beleeveth in him, should not perish, but have life everlasting.

And seeing, O my God  
and Father of mercy, that  
out

out of thy speciall favour, it hath pleased thee in the midst of my error, even in mine infidelitie & ingratitude, to take pitie on me, to give me thy knowledg, and the resolution to follow thy Gospell: seeing thou hast endued me with true faith in thy Sonne; seeing thou hast touched my heart, wherefore Lord, shall I not have accessse unto thee with confidence? Why shall I not approach with assurance to the throne of thy grace to obtaine mercy, and to be releevd by thee in due time? For though I be miserable, art not thou mercifull? If I be unrighteous,

ous, wilt thou not cloath  
me with the righteousness  
of my Saviour? Mine ini-  
quitie amazeth me, but thy  
goodnesse assureth me: my  
unworthinesse estrangeth  
me from thee, but the wor-  
thinnesse of thy Sonne recal-  
leth me back, inviteth me,  
and conducteth me to thee;  
unto thee that art the God  
of my salvation, that hast  
redeemed my soule from  
death: that hast purchased  
me life everlasting and  
most happy: O my God,  
how great is my comfort,  
how excellent the joy, how  
precious and unspeakeable  
the repose, which my soule  
enjoyeth in the meditation  
of



of these things ? Vnto thee onely then it is that I now addresse my selfe, as to confesse my sinnes, so also to acknowledge thy mercie as to condemne my selfe, so withall to find absolution in thy Sonne : If to be sorrowfull, and to grieve for my sinnes, so also to rejoyce, and to comfort my selfe in thy bounty, who shall lay any thing to my charge ? Is it not thou which justifiest me ? Who shall condemne me, seeing that Christ died for me ? Seeing he is risen againe, seeing that for me he is at thy right hand, making request for my salvation and  
quest

conservation. Nothing O my God. shall separate me from the love thou bearest me : and seeing thou hast loved me in thy Sonne, I shall in all things be more then victorious.

But what shall I render unto thee, O Lord, unto thee, that hast delivered my soule from death, mine eyes from teares, and my feet from sliding ? Vnto thee O Lord, that hast loosed the bands of death which compassed me about ? Vnto thee that hast converted and turned into joy the sorrowes of the grave, which had overtaken me? What shall I render

der unto thee O Eternall  
Lord, for all thy benefits  
conferred upon me? I will  
take the cup of salvation, I  
will call upon thy Name, I  
will pay my vowes before  
the people: I am thy ser-  
vant, thou hast unloosed my  
bands. I will sacrifice unto  
thee the sacrifice of thank-  
sgiving, I will offer unto  
thee the fruit of my lips: I  
will confesse thy Name,  
thou hast purchased me  
with a price: I will glorifie  
thee in my body, and in my  
soule, I am thine, unto thee  
therefore will I present my  
selfe as a lively and holy sa-  
crifice, that may be pleasing  
and acceptable unto thee.

To

To this end, O my God, I  
crave strength from thee, &  
the conduct of thy Spirit:  
thou hast already given me  
a will to serve thee, pro-  
duce, O Lord, in me not  
onely the will, but withall  
perfect it with efficacie, and  
aceording to thy good plea-  
sure. Of my selfe I can do  
nothing to thy glorie, I  
perceive not the things  
which are of thy Spirit: all  
the imaginations of the  
thoughts of my heart are  
altogether continually e-  
vill: the wisdom, the de-  
sires of the flesh is enmitie  
against thee, It will not, it  
cannot be subject to thy  
Law: and yet by thy Spirit  
thou

thou hast already given me  
the beginning of my rege-  
neration: Yet Lord, though  
I will the thing that is  
good, yet find I not the  
meanes to performe the  
same: I do not the good  
that I would, but I do the  
evill that I would not do.  
It is to thee then that I  
have my recourse, thou art  
the Author of every good  
gift, the fountaine of life  
lyeth in thee: in thy cleare  
light we see clearely, and  
from thee onely is all our  
sufficiencie: illuminate me  
by thy Spirit, that being di-  
rected by the same, I may  
render unto thee the ser-  
vice which I owe in the  
ac-

acknowledgment of all thy benefits.

Give me grace that to serve thee I may do nothing but what may be acceptable to thee, that I may frame my selfe, not unto mine owne fancie, but according to thy will, that I may do not what seemes good unto my selfe, but what thou approovest, that I may performe not mine owne designs, but thy will, not mine owne intentions, but thy commandments, not my will, but thy Word : Graunt I may propound unto my selfe for my end, not the vanitie of the world, but thy glory,  
not

not my reputation, but the manifestation of thy holy Name, not my establishment on earth, but the advancement of thy truth, and of thy Church. Give me to serve thee not unwillingly, and by constraint, but freely and with a good heart: that I may be pricked forward, not by the rigour of Menaces, and the chastisements of thy Law, but incited by the sweetness of the promises, and benefits of thy Gospell: that I may be, not possessed with the Spirit of servitude, but ledd by the spirit of feare and true filiall love. Remove from my understanding

standing all darknesse of error and ignorance : make me know thy works, cause mee to see in the mirrour of nature, the excellent works which thou madest in six dayes, and thine admirable providence in the upholding and preservation of all thy creatures : there appears before our eyes both thine eternal power and Godhead: and there is not the least of the world, which is not a faithfull witnesse of the glory which is due to thee, by reason of thy wisdom, power, and infinite goodness: but Lord, give me eyes to looke into the mir-  
rour



rouer of thy Word, in  
which are represented most  
clearly unto us the myste-  
ries of our redemption:  
that in it I may see thy  
Sonne, that in thy Sonne I  
may behold thee. For, O  
good God, as we beseech  
thee that thou wouldest  
not looke upon us but in  
thy Sonne; for that in him  
onely thou findest us righ-  
teous and unblameable, so  
can we not behold thee but  
in him, because in him one-  
ly thou manifestest thy selfe  
unto us; not as a rigorous  
Iudge, as thou doest to the  
reprobate, but a gracious  
and mercifull Father to thy  
children.

More-

Moreover Lord, in such  
fort inspire mee , that  
having beene soundly ,  
and faichfully instructed in  
the knowledge of thy  
Truth, I may judge up-  
rightly of all thy counsell,  
of thy whole Word, of all  
thy actions: for seeing it  
hath pleased thee to lodge  
me in the midst of all thy  
creatures, and to put as it  
were into my hands the  
quiers of all thy Actions,  
namely thy holy Word,  
ought I not to avouch, that  
thou art just, wise, good,  
mightie and mercifull: and  
that glory is due unto thee,  
upon occasion of every one  
of thy works: and where-  
fore

fore hast thou brought me up in the Schoole of thy Church, but to the end to forme in me a judgement, and to teach me to speake against all the reasons of men, be it that the Lord spareth, be it that he afflicteth, be it that he bleſſeth, be it that he punisheth, or what ere he doth, it is every way justice, equitie, and wisdom, and his sole will is the most perfect rule of all righteouſnesse.

But O my God, graunt that I may not know thee unto my condemnation : with science give me conscience : illuminate my understanding, rectifie also my

my will, accompanie it  
with a franke affection to  
thy service: Graunt my  
heart may burn within me,  
let it be inflamed with the  
desire of thy glory, let my  
soule be continually ravish  
with admiration: above  
all seeing that to save us  
thou hast turned our dark-  
nesse into light, our evils in-  
to good, our death into  
life: and us that were thine  
enemies, thou hast made  
not onely thy friends and  
servants, but of thy house-  
hold, but even thy chil-  
dren, without any desert of  
ours, notwithstanding our  
contrary demerits, even of  
thy meere free grace and  
mercy,

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mercy, and without sparing  
of thine owne Sonne.

O Lord our God, let thy  
Name be magnified tho-  
rough out all the earth: but  
as thy works be admirable,  
but as thou art mercifull in  
thy Church, thou hast done  
great things for us, thou  
hast wrought powerfully  
by thine arme, and in such  
fort above my capacitie,  
that I cannot but crie out, &  
the depth of the riches of  
thy wisdom, and of the  
knowledge of God! Grant  
Lord, that I may not be  
stupid nor insensible in  
these things: but care that  
my soule may be affected  
with gladnesse, my heart  
E with

with joy and solid contentment. If the Devills and all thine enemies wonder at thy works, it is but in despight of themselves, it is but in their murmuring against thee: but have not I wherein to rejoyce? have not I cause to put farre away from me all sorrow, every vaine apprehension? seeing that I assuredly know that thou art not onely wise and mighty in thy selfe, nor good to others: but wise, mighty, and good unto me, and unto my salvation and redemption.

Yet, O my God, that I may keepe measure in my mirth,

mirth, beget in my heart  
true humilitie, which may  
serve to counterpoise it, so  
that whilst I rejoyce in  
thee, I may be humbled in  
my selfe, that I may adore  
in all reverence thy divine  
Majestic : that I may be  
exempt from all pride, ac-  
knowledging how lamen-  
table the poverty , and  
weaknesse of my condition  
should be, were it not, that  
I wholly depend on thy  
grace and on thy good  
pleasure. For it is thou that  
resistest the proud, and  
that givest grace to the  
lowly : it is thou that ab-  
horrest every man of an  
haughty heart : he shall not

from hand to hand abide  
scotfree and unpunished: In  
stead whereof thy favours  
flow downe upon them,  
which come unto thee in  
humilitie and reverence.

Forme Lord, forthwith  
in my foule a true feare of  
thy Name, which may  
withhold me, and keepe me  
from offending thee: for  
thou seest, thou understandest  
all things, thou art he,  
that wilt judge all the  
thoughts, words, & works  
of men. But why should I  
not feare infinitely to of-  
fend thee? to provoke thee  
by mine iniquities? thou  
that hast alwaies bin a most  
gracious and mercifull Fa-  
ther



ther unto me, suffer not my heart to be hardened: for then should I fall into all calamity, but make me happy in fearing continually. Let me feare Lord, not to out-passe the traditions of men, but the rules and instructions of thy Word. Let me apprehend not some imaginary punishments, but the rigour of thy just judgments. Let me have not the feare of the damned, and of Devils, which tremble with horror; but the feare of thy children. To this end, O my God, give me thy love, to season my feare, and to warrant me from despaire. The wicked

feare thee onely for the apprehension of thy punishments: but as for me, I will feare thee Lord, because in my heart shall lodge thy love. Also good God, wherefore shall I not love thee when I consider what heretofore thou hast done for me, that which now thou doest in me, and that which hereafter thou wilt do with me? thou hast elected me before all eternity; thou hast justified me in calling me unto thy selfe in the fulnesse of time: daily thou sanctifiest me by thy Spirit, and hereafter thou wilt glorifie me in everlasting life. I will love thee  
then

then with all hearty affection, and wholly accursed shall I account him, that shall practice the contrary. For my Saviours sake, I will deprive my selfe of all things; I will account them all as dung: for thou hast loved me, not simply the first, or before I knew thee, but Alas! Even then when I was of the number of thine enemies. And to sum up all, art not thou Lord, the Sovereigne Good? Without thee, and out of thee is there any thing amiable? Let the world love it selfe, let men be Idolaters of their concupiscences, of their goods, of their lives,

So

*Holy*

and of their reputations on earth. As for me Lord, if I hate not all things for thy sake, and in case thou so requirest, and that it be expedient for thy glory, I am most assured, that I am unworthy of thee.

I will love thee, O my God; and give me grace to put my whole trust and confidence in thee onely, and so to repose and relie upon thy goodnesse and holy providence, that from thee onely almighty and most gracious, I may hope for, and expect patiently whatsoever is expedient and necessary for me. Cursed be the man that trusteth  
in

in man, that maketh flesh  
his arme, and whose heart  
withdraweth it selfe from  
the Lord, It is better Lord,  
to cleave unto thee, then to  
trust in the Princes of the  
people. Let worldlings  
and the reprobate live full  
of diffidence and distrust,  
let them be bereau'd, of  
judgement in their adver-  
sitie, let them be daunted  
and forlorne in the first dif-  
ficultie that befalls them:  
let them have recourse to  
unlawfull meanes, and those  
that are forbidden by thy  
Word: As for me, O God  
of my salvation, in thee on-  
ly will I place my hope,  
that I may not be confoun-  
ded.

ded. Yea, rather thus beholding with a settled and fixed eye what ere shall come to passe, I shall abide stedfast as y<sup>e</sup> mountaine of thy holines.

But, O my God, horrid should my condemnation be, if I hoorded up in my heart the precious gift of thy knowledge: how inexcusable my proceeding if I should boast of thy feare, of thy love, without my testifying thereof in my outward actions? I beseech thee then so to strengthen me, that I may shew forth by an holy conversation, that it is thou Lord, that sanctifiest me by thy spirit: Touch my soule, worke so  
in

in my heart, and in my conscience, that I may be freed from hypocrisie, that my religion may not be a cloke to vaile from men the irregularitie of my passions, the violence of mine affections : but that being well ordered in my mind, from thence, as out of a purified fountaine may flow forth the streames of all sorts of good works, agreeable to thy Word, meet for thy glory; and profitable to my neighbours, befitting my Vocation, and unto my salvation. To this end, O Lord, I beseech thee that thou wilt be pleased to give me courage to testifie  
what

what I have in my heart by  
my outward actions, that  
I may glorifie thee every  
where and upon all occasi-  
ons, in making free and  
publike profession of thy  
Truth: That I may not be  
ashamed of thy Word: that  
I may not passe by thy  
bountie in silence, but that  
I may shew forth thy  
strength, even from thee,  
Lord, that hast called me  
out of darknesse into thy  
marvelous light; that with  
my mouth I may give unto  
thy works praise confor-  
mable to the judgment and  
approbation, I have already  
made of them in my  
soule: that I may never  
cease



cease to magnifie thee, and  
that my heart may take no  
other pleasure but to see  
thee glorified in the world.  
For if even the livelesse  
creatures celebrate thee,  
why should I thorow in-  
gratitude be mute in the ac-  
knowledgment of thy be-  
nefits? Wherefore Lord,  
hast thou given me a tong,  
but chiefly to serve as an  
instrument to blesse and  
praise thee? And that I  
may speak nothing, but  
what may tend to thy glo-  
ry? Let me not take thy  
Name in vaine, nor give my  
self to evill speaking, nor  
derraction: let no rotten  
speech go forth of my  
mouth

mouth, but let all my talke  
tend to edification. More-  
over, O Lord, give and ena-  
ble me to confesse, not only  
in prosperity, and whilst all  
things smile upon me ac-  
cording to the world, but  
even in the greatest adver-  
sity: that even in the midst  
of persecution, if it please  
thee not to exempt me  
from the same, I may an-  
swer alwayes with meek-  
nes and reverence every  
one that shall demaund of  
me a reason of the hope  
that is in me. I know Lord,  
that very great is my weak-  
nesse, but is thy hand shor-  
tened or lesse strong for me  
then for the rest of thy chil-  
dren.

dren? Is it thou that art pleased to perfect thy strength in our weaknes and infirmity? Thou wilt give me then the constancie and that perseverance which shall be necessary for me; that without feare, and without being troubled, I may be happy in suffering for righteousness.

Give me grace also that all my actions may be void of vanity, and presumption, accompanied and seasoned with humility and reverence, that I may humble my selfe under thy mighty hand, that the world may see, I wholly depend on thy goodnes and mercy; that

I hold my life, being, and all things of thee only; that thou only hast the power to do with me thy poore and miserable creature, what shall seem good unto thee.

And seeing thou hast given me to feare thee, and to love thee; give me also the strength to do what thou hast commanded me, to avoid what thou hast forbidden me, enable me to order my life according to thy commandements, thou hast given us in thy Law: As also, Lord, in that which displeaseth thee, it may be seen, that I have thy feare, and that I have thy love,

love, whilst I do that which thou requirest of me. Thy feare shall estrange me from that familiarity which hath no place but amongst companions, and shall containe me within that respect which I ow unto thee, and thy love shall exempt me from that feare, which shall euer ceaze upon thine enemies.

Lastly, O my God, above all the things which in all humility I desire of thee, I beseech thee that often thou wouldst often graunt the leasure and desire to call upon thee, as thou now hast done. Thou dost familiarly speak to me by thy  
Word,

Word, graunt that I may confidently speak to thee by my prayers: that often I may withdraw my selfe apart, that I may shut my self up in my closet, to impart unto thee my griefs, to confesse unto thee my sinnes, to bewaile before thee my poverty, and my miserie, and to implore from thee thine assistance and thy mercy; For Lord, prayer wilbe unto me an unspeakable comfort, as an evident testimonie, that thou hast not left me to my self, that I am in the number of thy children, that thou wilt blesse me, and powre forth upon me thy  
mercies

mercy; and after I have called upon thee, I shall carry my self in my vocation with much more zeale: standing upright with thee I will not feare the world: having discharged my conscience in thy presence, I will march with my head borne aloft: having carefully recommended my self unto thy guidance, I shall have rest in my soule, and shalbe most assured, that notwithstanding the rage and subtilty of all mine enemies, which are also thine, thou wilt give me to continue faithfully my life in thy feare, and end it in thy holy favour, even then when out  
of

of this vale of misery thou wilt receive me into thy glory unto everlasting and most happy rest.

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*Another Prayer.*

8. **O** Lord, our gracious God, and almighty Father, as thou hast alwaies thy hand open to do us good thy wil is, that our mouthes likewise should be so heartily to render unto thee thanksgiving : Now then we praise and blesse thee for that thou hast so graciously preserved us unto this present houre, by reason of our sinnes our life is exposed to an infinitnes of incon-



inconveniencies, and in the  
mean time we still subsist,  
and are filled with thy  
good things. Our being  
and our welbeing, Lord, we  
should hold it of thee, we  
ow it to thy free grace and  
meere mercy: to thee a-  
lone for the same be all glo-  
ry for evermore. But, O  
our most gracious God, it is  
most necessary for us, that  
thou continue thy gracious  
favours unto us: other-  
wise what thou hast hi-  
therto done for us, would  
turn to our confusion. Leave  
us not then, for then we  
shall perish, thou hast  
created and redeemed us,  
not to destroy us, but that  
we

we might have eternall  
life. Shed forth then upon  
us thy more especial fa-  
vours, and above all the  
grace of thy holy Spirit.  
Thou that hast washt us  
from our sins in the preci-  
ous blood of thy Sonne:  
Sanctifie also our soules by  
thy Word, and according  
to thy promise: For Lord,  
shall we enjoy Iesus Christ  
and his benefits without  
our serving of thee, with-  
out magnifying of thee?  
And what honour shall we  
render unto thee, or what  
acknowledgment, unlesse  
thou thy self confer upon us  
both the will and hability of  
performance? The will, and  
desire

desire to honour thee: We already have of thy free grace, give us also the power of performance. Give it us Lord with efficacy, and according to thy good pleasure: graunt it unto us, and at the most humble and fervent request which we make unto thee for the same. Give us not over neither to the malice of our enemies, nor to our own perversnes, let neither of them hinder us in thy service, nor let us not give them any subject of dishonoring thee let our example serve for our conversion. That they seeing the holines of our lives may lose their wils to  
hurt

hurt us, and may gain an affection to know thee aright: to acknowledg thee, O God, according to thy Truth, according to their duty. Let us not, O Lord, abuse our health, and present prosperity. Grant we may imploy them to the glorifying of thee, and to the advancement of thy work with faithfulness, and every one according to his vocation whereunto thou hast called us, above all that in the midst of our greatest repose we may prepare ourselves for afflictions, to the houre of death, and for the fruition of our eternall rest. When thou shalt visit vs  
with

with thy rods, that it may be in thy mercy, and for our amendment, when thou shalt call us, that it may be in thy grace, and for our salvation, whether in prosperity or in adversity, whether sound, or sick, whether living or dying, we may evermore confesse thy truth, and do nothing which may be unworthy of our profession, nothing which not seriously testifies our repentance for our sinnes, our desire of thy grace, our seeking of thy glory, the peace of our soules, the comfort of our consciences, and the assurance of our salvation in thy welbeloved Sonne:

P

I E S V S

## I E S V S C H R I S T.

In his Name we further pray thee to conferre the same good things on all our kinstolks and friends: call unto thee those that know thee not, and strengthen those that already have thy feare. Establish, maintaine every where, and make effectuall the Ministerie of thy Word for the conversion & consolation of al thine Elect, and for the enlarging of thy glory, & of the Kingdome of Iesus Christ. Keep our King, and all His: grant Him a long Raigne in thy feare and for the good of of thy Church. Let his subjects O Lord, and above all,  
we,

we, who are instructed  
by thy Gospell, render  
unto him, and unto all our  
Superiours all obedience,  
unto which thy Word ob-  
ligeth us. Makethine own  
sensible of the bitternes of  
thine afflictions, & rejoyce  
them also in the sweetnesse  
of thy comforts: so mo-  
derate and terminate thy  
corrections, that they may  
be wholsome unto them:  
Above all we beseech thee  
for them which have need  
of thy succours in this  
Church, deny them not  
thine assistance, heare their  
prayers and ours, comfort  
them and deliver them,  
that they and we may praise  
F 2 thee,

thee: solacing our selves in thy goodnes. And because O God, it is onely our sins which are able to hinder us from hoping to receive from thee that which we ask of thee, as thou pardo- nest us our sins in thy Son, graunt us grace voluntari- ly to renounce all iniquitie, so shal not the course of thy grace be interrupted: so shall we have experience both in our prayers of the Truth of thy promises, and in our whole life: Yea e- ven unto the last gasp ther- of, the continuance of thy fatherly mercy, in the same thy welbeloved Sonne, in whose Name, &c.



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*A Prayer for him, who after  
he hath beene worthily pre-  
pared to receive the holy  
Communion, approach-  
eth to the Lords  
Table.*

9. **O** My God, O my  
Father, I have had  
experience of thy mercy in  
the whole course of my life,  
especially since thou gavest  
me the knowledge of thy  
Truth, and of my salvation,  
and at this present time  
Lord, thou openest before  
me the treasure of all thy  
riches, thou presentest and  
offer'st unto me whole Iesus  
Christ, with all his benefits.

Seeing then O God of my  
salvation, seeing thou wilt,  
that I should obey thy  
Word, that I should draw  
neare unto thy Table: A-  
las suffer not, nor permit  
that it shalbe to my con-  
demnation: But O good  
God, far be it from me, that  
I should admit any such  
seare: For thou hast  
touched my heart with se-  
rious repentance. I am right  
sensible, that thou streng-  
thenest my faith, and reach-  
est forth unto me thy hand  
thy selfe to receiue me this  
day, thou that art the Au-  
thour of my salvation. O  
happy day wherein I pro-  
test before thee to detest  
my

my finnes, to renounce mine iniquity, to be admitted unto the participation of the Sacrament of the New Testament. Good God, give me now the grace to shew forth the death of my Saviour: grant that in his sufferings I may discern how great was thy wrath, how exact thy justice against our finnes, seeing that to blot them out, thou hast not spared thine owne Sonne: Graunt also I may acknowledg thankfully thy infinite mercy towards us, in that for us thine enemies, thou hast given unto death the just, thine onely Sonne. But,

F 4

Lord,

Lord, give me to admire  
the never to be paralel'd  
love, which thy Sonne bea-  
reth me, in that he hath un-  
dergone both my sins, and  
thy wrath, to affoord unto  
me the food of eternall life.  
O how wonderfull art  
thou in thy bounties? See-  
ing that this day thou wilt  
by visible and sacred signes  
augment my joy, and pre-  
sent to the view of mine  
eyes thy celestially and invi-  
sible graces. At this in-  
stant thou wilt give me an  
assured pledge of my con-  
junction with Iesus Christ.  
And by him with thee, O  
my Father, as also with thy  
holy Spirit: Now shall I  
be

be assured, that Christ is in me, and I in him. O excellent Vnion, sith it bringeth to passe, that I have peace with thee, that Iesus Christ taketh upon him all my evill, and bestoweth on me all his benefits, that he quickneth me by his Holy Spirit, that I am united unto all the faithfull, that nothing shall separate me from thy love, that none shall pluck me neither out of the hands of my Saviour, nor out of the bosome of his Church. I feare neither my sins; for behold here the blond of my Saviour, which blotteth them out: nor thy wrath, for loe here the scale

of my reconciliation with thee: nor the Devill, for behold here Christ who hath overcome: Nor death, for this day I receive the Sacrament of life everlasting, this day is promise made unto me, and the scale of it is given me, that the heavens are opened unto me, that my habitation shalbe in the house of God for ever.

Lord increase my faith,  
Lord raise up my heart unto thee, graunt that unto thy glory, graunt that unto salvation, I may comprehend the excellency and the benefit of these things, and that thence I may take up

a firm resolution to renounce the world, to walk therein as a pilgrim, as keeping on my way towards my Saviour, to draw unto him my neighbours, to edifie them by mine example, to adhere to thy Truth, to continue their profession thereof against the rage, and against the subtilties of all the enemies of thy Truth to my singular comfort, even unto the last gasp of my life. *Amen.*

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*A Thanksgiving to be rendered unto God, after we have been partakers of the holy Communion.*

10. **L**ord my God, how  
Lis my soule raviſht  
in contemplation of the  
good things, which thou  
commest to give me thy  
poore ſervant. Alas, Lord,  
I am farr leſſe then the leaſt  
of thy mercies, and then all  
the truth thou uſeſt to-  
wards me, it is thou that  
aſſureſt me that thy Sonne,  
that thine onely Sonne died  
for me; It is thou that haſt  
given me the ſeales of thine  
invi-



inviolable Covenant. But what say I the seales? O God, thou knowest what ardor I feele at this present within me, an assured testimonie, that Iesus Christ is come to dwell in my heart, by the precious faith thou hast given me: Yea, Lord, I feele that he dwelleth in me, I feele he engraveth in my heart the efficacie of his death and passion, he died once upon the Crosse for my sinnes: But he liveth for ever in my heart for my salvation. I know it, I beleeve it, with as much certainty as with truth, I have been partaker of the outward signes of thy grace,  
O

O let my soule enjoy so  
great repose, against her e-  
nemies, O let it have an un-  
speakeable contentment in  
thy mercy: As Iesus Christ  
died for me, let Iesus Christ  
live in me. O God it is so:  
for thou wilt have it so, for  
I am sensible of it, and my  
faith is greatly strengthe-  
ned. Surely, Lord, thou  
wilt be my God for ever,  
for thou art with me, thou  
givest me the bread of life,  
thou cloathest me with the  
innocency and righteous-  
nes of thy Son. O good  
God, finish in me thine own  
work, thou hast rescued me  
out of the dangers of eter-  
nall death, thou hast assured  
me

me of most happy rest,  
graunt me, Lord, yet this  
period unto my prayer, that  
I may not repay thee with  
ingratitude, that I may not  
die in sin, but may live to  
righteousnes, that I may  
deny my selfe, may edifie  
my neighbours, may con-  
secrate my self to thy glory,  
that in the sobriety, righte-  
ousnes, and religion of my  
life, I may affect nothing  
so heartily, have nothing so  
often before mine eyes, as  
my leaving of this world:  
And whilst thou preservest  
me therein, O God, as long  
as thou keepest me in the  
same, I may expect with all  
thine Elect, the most bles-  
sed

sed hope and appearance of  
the glory of the great God,  
which is our Saviour Iesus  
Christ, to whom with thee  
and the Holy Ghost be ho-  
nour and glory from this  
time and for evermore. *A-*  
*men.*

---

*A Confession.*

11. **O** Lord God, Eter-  
nall and Almighty  
Father, we confesse and ac-  
knowledge unfainedly be-  
fore thy sacred Majestie,  
we are poore miserable sin-  
ners, conceived and born in  
iniquity and corruption,  
inclined unto evill doing,  
unprofitable unto every  
good

good work; and that by  
our sins we transgresse con-  
tinually and without cea-  
sing all thy holy Comman-  
dements: In doing wher-  
of we purchase to our  
selves by thy just judgment  
destruction and utter ruine.  
Yet Lord, we are displeased  
with our selves for having  
displeased & offended thee,  
we condemn ourselves & our  
sins, with true repentance,  
humbly praying thy grace  
may relieve our misery and  
calamity. Have mercy then  
upon us, O God, and most  
gracious Father and full of  
mercy, for Iesus Christs  
sake, thy Sonne, our Lord.  
And blotting out our sins  
and

and blemishes, inlarge in us  
and increase daily the gra-  
ces of thy Holy Spirit; that  
we acknowledging hearti-  
ly all our unrighteousnes,  
may bee toucht with  
true displeasure which may  
beget in us sound repen-  
tance, which mortifying  
us unto all sinne, may bring  
forth the fruits of righte-  
ousnesse and innocency,  
which may be acceptable  
and wel pleasing unto thee,  
thorough the same Iesus  
Christ, thy welbeloved  
Sonne, our Saviour. *A-*  
*men.*

*A*

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*A Morning Prayer.*

12. **O** Lord God, Eternal Father, seeing it hath pleased thee to bring us safely unto this present day, be pleased also to give us grace we may passe the same without offending thee, and what ere we shall do, say, or think, may be to the glory and praise of thy Name; and edification of our neighbours. And look not Lord, upon our infirmities, upon our sinnes, and on our unthankfulnesse: But looke upon thine accustomed goodnes; and according  
to

to the same, turn not away thy face from us, but ever hold us up by thy hand, that we fall not from thee at all: and let not those threatenings which thou hast pronounced against them, that have knowne thee, and have not glorified thee as they ought, fall upon us. But Lord, hold us ever in thy feare, and forsake us not; teach us to do thy will, and give us the will and the power to do it, for without thee we can do nothing.

Above all, Lord make us alwayes with our whole hearts imbrace the memory and the merit of the death  
of



of thy Sonne: And especially when the houre of our owne death shall come, graunt that in the same we may have such faith, recourse, and assurance, that we may be in the ranke of those which die in the Lord. And even then also graunt us that we may leave this world without all discontent thereat, and that all our desire may be to be with thee. Also Lord, thou hast taught us to pray that thy Kingdome may come, be pleased to advance forward the same; and in so doing touch our Kings heart, and the hearts of his Councill, and illuminate

minate them with thy  
brightnesse, that thou maist  
be King, and rule every  
where : And that thinee-  
nemies may be made thy  
footstoole : looke downe  
Lord in mercy upon all the  
poore afflicted ones, perse-  
cuted and oppressed, espe-  
cially for thy Word ; De-  
liver them, O good God,  
as thou hast begun, from  
their enemies and thine,  
that thy children may be  
comforted and confirmed  
in their faith and hope, and  
that the wicked may learne  
to cease from their blasphe-  
ming of thee : And that  
they may know that thou  
art the King of Kings, and  
the

the Lord of Lords. Lord be  
mercifull unto us poore and  
miserable sinners : Give  
gladnesse unto our soules,  
give succours unto thy  
Church, for it is time; O  
God, which art the God of  
Peace and of comfort, give  
us that true peace, which is  
the repose of our conscien-  
ces. In the meane time re-  
forme our disorders and  
confusions, as it shalbe ex-  
pedient for thy glory and  
our salvation, so that avoi-  
ding the surprises and pra-  
ctises which may be made  
against us by our enemies,  
we may serve thee in all se-  
curity and tranquillity ac-  
cording to thy holy will.  
All

All the which things we  
aske, and most humbly  
crave of thee in the Name,  
and for thy beloved Sonne  
our Lord Iesus Christ his  
sake, praying unto thee as it  
hath pleased him to teach  
and shew us how to call  
upon thee, saying:

*Our Father which art in  
heaven, &c.*

---

*An Evening Prayer.*

13. **O** Lord God, eternal  
and Almighty Fa-  
ther, who hast made & for-  
med us with thine owne  
handst, that knowest of  
what matter we are fashio-  
ned and made, and reservest  
to

selfe, as Lord and Master,  
the prerogative of sounding  
and searching of the hearts  
of thy creatures, even unto  
their most retired thoughts.  
We cannot denie before  
thee this truth, namely;  
that we are poore sinners,  
conceiv'd and born in ini-  
quie and corruption, in-  
clined to do evill, unprofi-  
table unto every good  
work, and that thorow our  
vicious disposition wee  
transgresse continually and  
without ceasing thy holy  
and heavenly Commande-  
ments, in doing wherof we  
purchase to our selves thy  
just judgment, our utter ru-  
ine and destruction. Yet  
G Lord,

Lord, we are grieved in our  
seives for the same.

O Lord God, who hast  
created the day for our tra-  
vell and the night for our  
rest, pardon us if we have  
not imployed the day to  
thy service in performing  
thy holy will and ordi-  
nance, and grant we may  
passe the night without of-  
fending thee, even that we  
may remaine unpolluted  
both in body and soule, to  
the end that in the mor-  
ning for our first work we  
may praise thee, and give  
thanks unto thee, and dis-  
pose our selves unto thy  
service. And because Lord,  
that in the night season our  
afflictions

afflictions presse ordinarily  
more then in the day, and  
we have lesse succors from  
men; re-inforce, Lord, thy  
Guard over us, and behold  
with pitie and compassion  
all thy poore, afflicted, per-  
secuted and oppressed ones,  
especially for thy Word;  
deliver them, O good God,  
as thou hast begun, from  
their enemies, and thine,  
that thy children may be  
comforted and confirmed  
in their faith and hope, and  
the wicked may learn to  
blaspheme thee no more:  
but that they may know;  
that thou art the King of  
Kings, and Lord of Lords.  
Lord be mercifull unto us

poore and miserable sinners, give joy to our soules, give relief to thy Church, for it is high time. O God, which art the God of peace and consolation, give us that true peace, which is the repose of our consciences: In the meane while remedie our disorders and confusions, as shall be expedient for thy glory, and our salvation: So that avoiding the surprises and deceitfull practises, which may be made against us by our enemies, we may serve thee in all security and tranquillity according to thy holy will. All the which things we ask and crave of thee  
most



most humbly, in the Name,  
and for the sake of thy wel-  
beloved Sonne, our Lord  
Iesus Christ, according as  
it hath pleased him to in-  
forme and teach us to pray  
unto thee, saying:

*Our Father which art in  
heaven, &c.*

The blessing of our gra-  
cious God and Father, the  
peace and grace of our  
Lord Iesus Christ remaine  
evermore with us, in the  
Communion of the Holy  
Ghost. *Amen:*

---

*Another Morning Prayer.*

13. **O** Lord God, and  
most gracious Fa-  
ther,  
G 3

ther, I thy poore creature,  
that naturally am wrapt in  
darknesse, durst not lift up  
mine eyes towards thee,  
that inhabitest inaccessible  
light, were it not that  
thy deare Sonne, who is  
the brightnes of thy glory,  
hath made way for me to  
the Throne of thy Grace by  
the effusion of his precious  
bloud. And now my God,  
I acknowledge that it is a  
great benefit, that I that am  
unworthy to live upon the  
face of the earth, and have  
deserved by my sins to be  
cast for ever into utter  
darknes, have this happi-  
nes to see the light of the  
day, and of the Sun, and to  
behold

behold the works of thy hands with the fruition of the good things of the earth, which thou hast given me. But because, O gracious God, thy Sun shines as well on the bad, as on the good, and that this light is but to guide my body, be pleased O God, that the brightness of thy face may shine upon me, in blessing me, and enlighten my understanding by regenerating and sanctifying me, that I may walk in the way of thy Commandements, that in my Calling I may in such sort carry my self, as that all my words, deeds, and thoughts may be cor-

respondent to thy honour  
and glory, and to the edifi-  
cation of my neighbours.  
Lord, thou hast drawne me  
out of the darknes of i-  
dolatrie and ignorance,  
thou hast taken away the  
vaile of superstition from  
before myne eyes, thou  
hast also even in my time  
caused to shine forth, and  
as it were lighted againe  
that lamp of the preaching  
of thy Gospell. But suffer  
me not, that having eyes,  
not to see with them: But  
Lord, inlighten all the parts  
of my soule, and graunt that  
what ere is in me, may be  
employed to give thee all  
honour and obedience; that  
in

in my Calling thy feare  
may before mine eyes: And  
because thou esteemeſt not  
thy ſelfe to be loved of us,  
unleſſe we love our neigh-  
bours, imprint in me a faith  
working by love, in ſuch  
fort, that with confidence  
I may have a good conſci-  
ence, doing nothing to any  
other, but what I would  
ſhould be done to my ſelfe:  
Let me have a mercifull  
and a relenting heart, let  
not my bowels be ſtraiten-  
ed towards the needy and  
poore: Laſtly that ſeeing  
the ſhape of this world  
to paſſe away, I may  
uſe it as a paſſenger, re-  
membring ever that my  
G 5 free-

freedome is in heaven.  
Give me peace in my family,  
give a blessing upon my labour,  
contentment to my mind,  
repose and comfort to the poore afflicted,  
and full deliverance to thy Church  
by thy Sonne Iesus.  
*Amen.*

---

*Another Prayer for the Evening.*

15. **O** Lord God, thy People Israel offered unto thee Evening and Morning Sacrifices in token of acknowledgment unto thee, that keepest us both morning and evening; but what more acceptable sacrifice

sacrifice can we offer unto thee then our contrite hearts and tongues to praise and blesse thee? Wherefore Lord, in all humility and reverence I present my self before thy face: beseeching thee, thou wilt be pleased not to enter into account, nor into judgment with me thy poore creature, for whether thou lookest upon the first, or on the second Table of thy Commandements, thou wilt find that I have offended thee many wayes. Yet as the child hath alwaies recourse to his father, I have my refuge and my retrait unto thee O Lord, which art  
flow

flow unto anger , and of  
great compassion, beseech-  
ing thee by thy goodnes to  
cover my sins, as all things  
are covered thorow the  
darknes spread over the  
earth. Alas, my God, I  
know Satan goeth round  
about us as a roaring Lion,  
I know he is the governour  
of the darknes, and Prince  
of this world: But withall  
if thou be for me , who  
shalbe against me? It is  
thou that hast thousands of  
Angels that are encamped  
round about us: It is thou  
that hast created the Sun  
begetting heat, and the  
Moone affording coolenes:  
It is thou that governest  
the



the whole frame of nature,  
and never slumberest: Be  
pleased then to graunt me  
the favour to take my rest  
this night in peace, not to  
suffer a sleepe unto the  
things of the earth, but  
more and more to acknow-  
ledg thankfully thy good-  
nes, untill thou callest me  
unto that so greatly to be  
desired rest which thou  
hast prepared for us; O  
how sweet and amiable  
will that dwelling be to us,  
when in our graves we  
shall heare the voice of thy  
Sonne to raise us up unto  
glorious immortalitie. But  
in the mean time whilst we  
expect that last comming,  
we

we commend unto thee, O heavenly Father, the peace and preservation of thy Church, our Superiours, and Magistrates, and all them that have need of thy succours: beseeching thee that in this decrepit age of the world, wherein all the kingdomes of the earth do stagger, thou wilt be the prop and shoare of thy poore people, and in stead of the so many dolorous dayes and yeares which we have seen, we may see some rest in the midst of thy Church. Raife up, Lord, some nursing father, and some retrait for thy children, that an over-violent  
oppression

oppression trample them  
not under foot, and this for  
thy beloved Son our Lord  
Jesus Christ his sake, in  
whom I trust, and on  
whom I repose my selfe.  
*Amen.*

---

*A Prayer in the time of the  
Plague.*

16. **L**ord, whose infi-  
nite power see-  
meth small, being compa-  
red to thy mercy, turne  
thine eye of pitie upon us,  
and amidst the dangers of  
this pestilent infection,  
which threatneth us on e-  
very side, retaine and up-  
hold our languishing lives,  
which

which without thy grace  
would vanish to nothing,  
and be turned to corruption  
in a moment. With the  
same mercy, wherewith  
thou hast cleansed our  
soules, consecrating them  
to thy service by the badge  
of sacred Baptisme, repurge  
and cleanse our bodies to  
serve as cleane vessels unto  
our soules, and to co-ope-  
rate in the mysterie of thy  
praise. Thou drewest light  
out of the bottomlesse deep  
by thy power, thou draw-  
est away the darkenesse  
which obscured the earth:  
Purge away now again by y  
same light the noisomnes  
and corruption of the ayre,  
and

and in such wise powre  
forth thy grace, that we  
may breath to our safety  
and preservation. Lord,  
thou hast justly suffered for  
the punishment of our sins  
this poison and contagious  
venome to raigne with  
power over our bodies.  
But seeing thy deare and  
onely beloved Sonne hath  
blotted out with his bloud  
the sin which had provo-  
ked thee, he should withall  
have drowned the scourges  
appointed for the punish-  
ment. We fall againe every  
day into the gulfe, where-  
out thou hast drawne us,  
we renounce by our evill  
life the grace thou hast  
given

given us. It is true, Lord, that if thou wilt judge us in thy justice, we have but to be silent and to suffer: but we implore thy mercy, greater yet then all our sins: thy mercy Lord, which cannot bee invoked in vaine. It sufficeth that we lift up our eyes unto thee, it sufficeth that we sigh, & turne our heart unto thee, so soone as we feele thee present, and neare unto us. But without thee, Lord, we cannot move towards thee. Take us then my God, and inspire into us this wholesome motion: In the sequell whereof we shall undoubtedly have what ere we  
we

we crave of thee, in the  
name of thy precious Son  
our Saviour Iesus Christ.  
Sith then that in his name  
we ask of thee the health of  
our bodies, preserve them,  
my God, from the danger  
wherein they are, make the  
ayre we breath, the water  
we drink, the victuals we  
use, the garments where-  
with we cloath our selves,  
may be instruments of  
health to our life, remove  
farr from us in every thing  
what is impure and peste-  
lent, fortifie the spirits that  
animate our bodies, to the  
end to be able to resist all  
the infection, they may en-  
counter, to overcome, and  
surmount

surmount the same. Give us firme and undaunted courage, to wit, relying and resting on thy grace, thorough the which we may be enabled to passe without apprehension, the dangers amidst the which it pleaseth thee that we live, and make us continually sensible of thy comfort, by which we may be guided with a quiet mind thorough the midst of these worldly miseries, maintaining evermore that lively hope in our hearts, that giving thee the glory which is due to thy holy Name, we may arrive in the end to that which thou hast promised



promised to thine Elect.  
*Amen.*

---

*A Prayer upon the Cre-  
ation.*

17. **L**ord God, who  
hast created all for  
thy glory, especially man  
to be the principall instru-  
ment thereof, and hast  
moreover received him un-  
to the greatest honour, as-  
suring him, that he shall ob-  
taine what ere he shall ask  
of thee in true faith and  
charity, raise up my  
thoughts, purifie my heart,  
sanctifie my tongue, to the  
end I may sing worthily  
thy praises, render unto thy  
bounty

bounty the thanksgivings  
which are due thereunto,  
and ask that which is ne-  
cessary for my salvation,  
and convenient and meet  
for the advancement of thy  
glory. This Lord, I cannot  
do, but thorough thy favo-  
rable assistance. Not onely  
all good commeth forth  
from thee, but even the ha-  
bility to ask it. As then  
with fierie tongues thou  
openedst the lips of thine  
Apostles, purge now this  
of a poore humble sinner,  
and instruct my heart to ask  
of thee what may be plea-  
sing unto thee. Give me a  
new spirit, which may  
know how to conceive  
that

that good which is to be  
praied for from thee, which  
therin may take content,  
which may therein confirm  
and entertaine it selfe, not  
floting and wavering, but  
firme and surely anchored  
in the faith of thy promises  
and assurance of thy good-  
nes, as in that safe and calm  
haven, whither ought to  
be steared the whole equi-  
page of all our desires: loo-  
king alwayss for our most  
assured star the merit of thy  
most deare Sonne our Lord  
Iesus Christ, by the inter-  
cession of whom we cannot  
fall from any of our hopes:  
unto him I say be glory and  
honour for ever and ever.

*Amen.**A*

---

*A Morning Prayer.*

18. **O** Light of lights,  
which hast disper-  
sed the darknesse to bring  
light into the world, and to  
give man for a mirrour the  
beauty of thy works, and  
the elegant varietie of  
formes wherewith thou  
hast distinguisht them, and  
as thou now bringest upon  
the earth the brightnes of  
the day and of the Sun,  
bring also Lord, upon my  
soule the brightnes of thy  
holy Spirit, that according  
to the measure, that my arms  
shalbe imployed for the  
maintenance of my body,  
the

the thoughts of my soule  
may be engaged in the in-  
vocating of thy holy grace,  
thorow the conduct wher-  
of wee may walke so on  
thorough the wayes of this  
sensuall and corruptible  
world, that I may not go  
astray from the celestiall  
and incorruptible. That if  
my senses deceived by the  
pleasing baites, and delici-  
ous objects which offer  
themselves in the world,  
would seduce my reason:  
hold them back Lord, by  
the hope of pleasures infi-  
nitely greater, which are  
proposed to them which  
live according to thy holy  
will, and by the feare of the  
H                      paines

paines without number,  
& without measure, which  
attend them that forsake  
the way of thy commande-  
ments, to follow that of  
their flesh. And seeing that  
to lead me to thy mercy,  
thou hast been pleased that  
the Author of light, that e-  
ternall wisdom came  
downe upon earth, and  
there abode for a time, that  
he might converse amongst  
us to light the lamp of our  
soules, by the fire of thy  
holy Word: Infuse, Lord,  
by the same bounty, the  
cleare light which thou  
hast put therein by the o-  
peration of thy holy Spirit,  
that in thy wedding day,

we

we finding our selves adorned with the wedding garment of thy grace, we may be led into the participation of thy celestiall glory.

*A Prayer for the Evening.*

19. **L**ord, in as much as  
thyne unsearchable  
wisdome hath been pleased  
to divide our whole life into  
labour and rest; and every  
one of our dayes into  
light and darknes, and yet  
appointest them both to  
serve thy glory: Now at  
this houre, that it hath pleased  
thee to shut in this day.  
and to call me from my labour  
to sleepe, I lift up my  
hands unto thee, and offer  
unto thee for an Evening

H 2

Sacrifice

Sacrifice my heart and my tongue, and revolving and ruminating in my thoughts that favour wherewith thou hast from morning unto this evening sustained my life, conducted my actions, guided my steps, directed my hands, governed my thoughts, turned away the temptations of the world; I forme in my voice, in the best manner I am able, a thanksgiving and song of praise to thy infinite goodnesse. And therefore, albeit I know well that in my works there is a great deale more want then good, yea not to file upon the account, but that



that which proceedeth  
 from my self, the whole  
 must needs be damnable. I  
 conjure thy sacred mercy,  
 that it will make them ac-  
 ceptable by powring forth  
 on them that infinite grace  
 which thy deare Son hath  
 purchased for the world,  
 which alone giveth perfe-  
 ction and sanctification un-  
 to all the actions of men.  
 Now that I go to yeeld my  
 eyes unto sleepe, graunt my  
 body may take rest in bed,  
 my soule withall may re-  
 pose in the bosome of thy  
 Son Iesus Christ. And thy  
 Holy Spirit watching over  
 me, may remove far away  
 frō me all unclean concupis-  
 cences,

censes, foolish imaginati-  
ons, and uncouth dreames,  
and deliver me from all  
feare, saving from that of  
thy sacred and severe judg-  
ment; and so moderate  
the course of my sleep, that  
repairing my strength of  
body, it may not lull it a-  
sleep in idlenes, but let me  
awake at a fit houre, and  
exercise my self in holy  
prayer thus all the dayes of  
my life, sliding on one after  
another, untill it shall please  
thee to change this tempo-  
rall into an eternall rest,  
thorow the intercession of  
him, that hath purchased  
us with the price of his  
blood, our SAVIOUR  
IESVS

IHSVS CHRIST. Amen.

*A Prayer for our finall obtaining of victorie by Iesus Christ.*

20. **O** Almighty God, sith we are filled with so many concupiscences, which must needs pollute the pure and sacred gifts of thy Holy Spirit, graunt we may take in good part the chastisements which thou sendest us to tame and bring under the said concupiscences: and that as we acknowledg thee to be our shepheard, we may yeeld up our selves to be governed by thy  
H 4 shep-

shepheards staffe, profiting  
daily under thy chastise-  
ments, and tasting in thy se-  
veritie of thy bounty, that  
we may not be discouraged  
but walking on forward  
thorow mis-reports and  
disgraces; yea, even tho-  
row the midst of death for  
thy Names sake, that we  
may rejoyce in thee, este-  
ming all things losse, for the  
price of the knowledge of  
thy Sonne, who giveth the  
same Spirit that hath sancti-  
fied us, which also streng-  
theneth us: That being  
partakers of that unction  
of the Holy Ghost, we may  
withall be partakers of  
the victorie of thy Sonne

+ H I E S V S

## IESVS CHRIST.

*A Prayer for the preservation  
of the Church.*

21. **E**Ternall Lord God,  
strong, pitifull,  
mercifull, slow to anger, a-  
bundantly plentifull in thy  
free mercy and truth, kee-  
ping Covenant to a thou-  
sand generations, taking a-  
way iniquity, transgression,  
and sin: We beseech thee,  
that we may find favour  
before thine eyes, pardon  
our iniquities and our sins,  
and possesse us, fill us with  
thy Spirit in wisdome, in  
understanding, in know-  
ledge, teach us that which

H 5 we

we are to do, so that we may apply our hearts to thy Word, and may not hold on our course of sinning, nor follow the multitude to do evil: But that we may seriously obey thy voice, keep thy covenant, may be ranked amongst all people thy most precious jewell, although all the earth is thine, and we are unto thee a kingdome of Priests, and an holy Nation, dwell thou in the midst of us, and be our God. Preserve our houses, and when thou shalt passe thorow the countrey to strike, and to exercise judgement, let there be no wound unto de-

struction

struction among us, bedeaw  
with the bloud of the  
Lamb our threshold and  
both our doore-posts: look  
upon that bloud, and passe  
by the doore, and suffer not  
the destroyer to enter into  
our houses to strike, that  
we may know thou puttest  
a difference between the E-  
gyptians and the Israelites.  
Graunt thy children may  
grow and increase into ex-  
ceeding great abundance,  
may be multiplied and re-  
inforced mightily, so that  
even the earth may be re-  
plenished with them, and  
the more it shall afflict  
them, the more they may  
multiplie in all abundance.

Be

Be moved with compassion towards them which sigh and crie, let their crie come up unto thee, looke downe upon their affliction.

---

*Another Prayer for the Church.*

22. **L**ord, thou takest no pleasure in the death of a sinner, but hadst rather that he should turne from his way and live. Powre not forth thy furie upon us, heape not thy wrath upon us, judge us not after our wayes; but let thine eye spare us, and have compassion upon us, for we  
are



are thy sheep, the sheep of thy pasture, and thou art our God. Hide not then thy face from us, but powre forth thy Spirit upon us. Graunt we may have all but one heart, and put into us a new spirit: Take from us our heart of stone, give us a heart of flesh, that we may walk in thy statutes, may keep thy ordinances, may do them, and be thy people, and thou our God. So shalt thou make known the Name of thy holines in the midst of us, shalt be sanctified in us, in the presence of the Nations, and we will consider in our hearts, will regard and look on

on with our eyes, will hearken unto with our eares what ere thou speakest unto us, concerning all thy ordinances, and thy Lawes. Save thy flocke, that it may not become a prey; raise up Pastors thy servants, that may feed it with wholesome food. And let them whom thou hast set for watchmen in thine house hearken to the words of thy mouth, and give warning from thee. Give them a mouth opened amongst us, that the sheep which are dispersed thorow y want of a shepheard, and which are exposed to be deuoured, and they which err, and are strayed

strayed out of the way over  
the whole surface of the  
earth, may be drawn home,  
and gathered in, and that  
thou maiest feed them, and  
give them rest, seek out  
that which is lost, bring  
back that which is driven  
away, bind up that which is  
broken, strengthen that  
which is sick, and those that  
are afarr off amongst the  
Nations, and those that are  
scattered upon the earth, be  
thou unto them a safe San-  
ctuarie in the countries  
wherein they are. Sanctifie  
thy great Name, which  
hath been prophaned a-  
mong the Nations, let them  
know that thou art the  
Lord;

Lord, that thou maist be sanctified among them, and that the earth may shine abroad with thy glorie.

---

*A Prayer to be affected with Spirituall things, and to renounce the world.*

23. **L**ord we are rebellious against thy Truth, and have not been obedient to thy righteousness, nor have put in practise thy Law; whence our condemnation is just. Yet Lord, saith was imputed to *Abraham* for righteousness: Graunt it may be so also imputed to us, and that we may obtaine mercy:  
Seeing

Seeing Christ died for us,  
and he is the end of the  
Law, righteousness unto all  
beleevers, and that who-  
ever beleeueth in him,  
shall not be confounded.  
And for that they that are  
according to the flesh, are  
affectioned to the things of  
the flesh, but they that are  
according to the spirit, un-  
to the things of the spirit:  
And in as much as the affe-  
ction of the flesh is death,  
but the affection of the spi-  
rit is life and peace. Let  
thy Spirit dwell in us, and  
let us put on the Lord Iesus  
Christ, and let us not be  
carefull for the flesh to ful-  
fill the lusts thereof: Know-  
ing

ing that Christ being risen againe from the dead, dieth no more, death hath no more dominion over him: For in that he died, he died once for sinne; but in that he liveth, he liveth unto thee. Also we summe up thus our account, that we are dead unto sin, but live unto thee in Iesus Christ our Lord: and that we shall appeare all before his judgment-Seate: and that every one of us shall render an account for himself.

Let then thy feare be before our eyes, having in horror all evill, & cleaving unto that which is good, that we lay no stumbling block

block or occasion of falling  
before our brother, but  
may walk in charity, loving  
our neighbor as our selves,  
being fervent in spirit, ser-  
ving thee, joyfull in hope,  
patient in tribulations, per-  
severing in prayer. That we  
may offer up our bodies as  
living sacrifices, holy, and  
pleasing unto thee, which is  
our reasonable service, and  
let us not fashion our selves  
unto this present world ;  
But let us be transformed  
by the renewing of our un-  
derstanding, that we may  
search out what thy good,  
pleasant, and perfect wil is.  
And be it that we live, we  
may live unto thee ; be it  
we

we die, we may die unto thee; that whether we live, or whether we die, we may be thine: For therefore died Christ, and rose againe, and returned unto life, that he might have dominion both over the dead and over the living. We commend unto thee all thy Churches, let the weak in faith be strengthened, grant there may be the obedience of faith thorow out all nations. Let every knee bow before thee, and let every tongue give thee praise. Let all nations praise thee Lord, and let all people celebrate thee. Relieve the poore and afflicted, and make them



them partakers of spirituall good things. Furnish them with the things of this life, assist them in every thing they stand in need of through Iesus Christ.

Grace be with us, and peace from God our Father, and from the Lord Iesus Christ.

---

*A Thanksgiving and a Prayer on the same subject.*

24. **O** Our God and Father which raisedst from the dead Iesus Christ, who gave himselfe for our finnes, to the end, that according to thy will he might withdraw us out of

of this evill world. To thee be glory for ever and ever. *Amen.* Tis thou Lord, that hast called us by thy grace, and hast revealed unto us thy Sonne, who hath redeemed us from the curse of the Law, when he was made a curse for us, that we might receive the promise of the Spirit by faith, knowing that man is not justified by the works of the Law, but onely by faith in Iesus Christ, in whom we have believed that we might be justified by faith. Give us to obey thy Truth, furnish us with thy Spirit, which may produce thy vertues in us. And because  
we

we are thy children, send  
the Spirit of thy Sonne into  
our hearts, crying Abba Fa-  
ther; so that being thy  
children, we may be thine  
heires thorow Christ, and  
that we may walk accor-  
ding to y<sup>e</sup> spirit, & not fulfil  
the lulls of the flesh: be-  
cause what a man soweth,  
that shall he reape also. For  
he that soweth to the flesh,  
shall reape of the flesh cor-  
ruption: But he that sow-  
eth to the Spirit, he shall  
reape of the Spirit life eter-  
nall. That we may live by  
the Spirit, and may walk al-  
so in the Spirit, the fruit  
whereof is love, joy, peace,  
patience, gentlenes, good-  
nes,

nes, faithfulness, meeknes,  
temperance. And as they  
which are Christs, have  
crucified the flesh with the  
lusts thereof, that we may  
be crucified with Christ,  
and may live not now we,  
but that Christ may live in  
us; and that what we now  
live in the flesh, we may  
live in the faith of thy  
Son, who hath loved us,  
and gave himselfe for us:  
that it might not happen  
unto us to glory in any  
thing save in the Crosse of  
our Lord Iesus Christ, by  
whom the world may be  
crucified unto us, and we  
unto the world: And that  
in him we may be new  
creatures,

creatures, not growing  
carelesse of well doing, see-  
ing we shall reape in due  
season, if we grow not  
slacke. Wherefore whilst  
we have time, let us do  
good unto al men, but espe-  
cially unto the household of  
faith. And all they that shall  
walk according to this rule,  
peace be upon them, and  
mercy, and upon thy Israel  
O God. Work with effi-  
cacie by those unto whom  
the preaching of the Gos-  
pell is committed. That  
they which know thee not,  
and who serve those that  
by nature are no gods, may  
know thee, and may be  
knowne of thee, and may  
I not

not to be turned back to the weak and beggarly rudiments which they would serve. That all they that are baptised, may put on Christ, and that we may be all united in Iesus Christ our Saviour.

Let thy grace be with our spirit. *Amen.*

---

*A Prayer to be filled with  
Charitie.*

25. **L**ord, I beseech thee I may abound in faith and charity, that I may yeeld up my self wholly first unto thee, and then according to thy will unto my brethren: knowing the  
gracious

gracious favour of our Lord Iesus Christ, namely that he became poore for me, although he was rich, that by his poverty I might be made rich. That my abundance might supply their want, that I might have both a forwardnes of will thereunto, and an habilitie of bringing the same into action also, according to my meanes. That it may relish of bounty, not of close-hand niggardlinesse: Knowing that he that soweth sparingly, shall also gather sparingly: and he that soweth liberally, shall gather also liberally. That it may not be unwillingly or by constraint,

strait, seeing thou lovest a  
chearefull giver: and art  
able to make to abound all  
grace in me, to the end that  
having alwayes all suffici-  
encie in all things, I may be  
plentifull in every good  
work (as it is writ) he hath  
scattered abroad, he hath  
given to the poore: his  
righteousnes abideth for-  
ever. Now thou Lord, that  
givest seed to the sower, be  
pleased also to give unto  
me bread to eat, and multi-  
plie my wealth, augment  
the revenue of my righte-  
ousnes, and that I may be  
enriched in all franknes of  
liberalitie.

*The*



*The Kings Prayer. Sa-  
muel I l.*

26. **L**ord, thou hast a-  
nointed me to be  
King, thou hast accepted  
me to be the Leader of thy  
People, be with me, be thou  
with me, be thou my Fa-  
ther, and I shalbe thy Son.  
Let not thy free mercy de-  
part from me. Make an e-  
verlasting Covenant with  
me. Keepe me whither so-  
ever I shall go. Protect me  
from the hand of all them  
that shall rise up against  
me. Establish the throne of  
my kingdome, blesse thou  
thy servants house, that it

may be blessed for ever  
Graunt my dominion over  
men may be just, that I may  
govern in thy feare: O God,  
and that I may raigne do-  
ing judgement and justice  
to all my people, even as  
thou hatt commanded me,  
and that I may be accep-  
table unto thee.

---

*Another Prayer of the  
Kings. Chron. I.*

27. **O** God, give me an  
upright & sound  
heart, that I may keep thy  
commandements, and thy  
testimonies, and thy sta-  
tutes, that I may know and  
serve thee with an upright  
heart,

heart, and with a willing mind. For thou Lord searchest the hearts, and knowest all the imaginations of the thoughts thereof, graunt I may raigne doing judgment and justice to all thy people, that I may be thy Sonne, and that thou mayst be unto me a Father. Establish the throne of my Kingdome for ever. Be with me, that I may prosper, and build thy house, O Lord my God. Give me wisdom and understanding, and teach me how to governe, and how I may keep thy Law, knowing that then I shall prosper, if I take heed to do thy sta-

tutes and judgments which thou hast commanded. Fortifie me, and double in me my strength, keepe me wheresoever I go, bleſſe alſo thy ſervants houſe, that it may be alwayes before thee, and may be bleſſed for ever. Give peace and reſt unto thy people in my time. Graunt thy Name may abide firme, and be magnified for ever.

---

*The Peoples Prayer for  
the King.*

27. **B**leſſed be thou, O Lord our God, that haſt accepted our King to ſet him upon the throne, because

because thou hast loved us,  
and hast establishd him, to  
the end to do judgment  
and justice. Shew thy great  
mercy unto him, and that  
he may walk before thee in  
truth, in righteousness, and  
uprightness of heart. Be  
with him, magnific his  
Throne, lengthen his daies,  
and let him live for ever.  
Let there be peace to thee-  
wards alwayes for him,  
for his posteritie, for his  
house, and for his Throne.  
Give him riches, and glory,  
so as there hath not been  
the like unto him amongst  
Kings: Let him be greater  
then all the Kings of the  
earth, both in riches and in

wisdome: Let him walk  
in thy wayes, to keep thy  
ordinances, and thy com-  
mandements, and let there  
ever be in him diuine wis-  
dome: Put his enemies un-  
der his feet: Give him rest  
round about him, and let  
him have no aduersitie nor  
evill lucke. Let his people  
be very numerous, as the  
sand which is on the sea  
shore. Let him have peace  
round about him on every  
side, and let neither them  
nor their children turne  
back from thee, but keep  
thy commandements and  
thy statutes, which thou  
hast set before them, that  
men may know that thou  
art

art God in this Kingdome,  
and that we are thy ser-  
vants.

---

*A Prayer of the faithfull  
that fervently desireth to  
participate in the publike  
exercises whereof he  
was deprived.*

28. **O** Lord of Hosts  
how amiable are  
thy Tabernacles! My soule  
ceaseth not to desire great-  
ly, and even languisheth af-  
ter thy Courts, my heart  
and my flesh leape for joy  
after thee, O mighty and li-  
ving God. O how happy  
are they that dwell in thy  
house, which praise thee  
uncestantly

unceffantly! O how happy  
is the man whose strength  
is in thee, and they that go  
by troupes to present  
themselves before thee in  
thy Temple! For better is  
a day in thy Courts, then a  
thousand elsewhere. I had  
rather be a doore-keeper  
in thy house, O my God,  
then to dwell in the Taber-  
nacles of the wicked. For  
Lord God, thou art unto us  
a Sunne and a shield: thou  
givest grace and glory, and  
withholdest no good thing  
from them that walk in in-  
tegrity. O my God, I seek  
thee by the day breake, my  
soule thirsteth after thee:  
my flesh desireth thee as in



a desert land. I am athirst,  
and without water to see  
thy face, and thy glory, as  
I have beheld thee in thy  
Sanctuary, for thy free  
mercy is better then life:  
therfore shall my lips praise  
thee: and so will I blesse  
thee whilst I live, and will  
lift up my hands in thy  
Name. Satisfie my soule as  
it were with honie, and  
with farnes, and let my  
mouth praise thee with a  
song of rejoicing. Be my  
helper, and I will rejoyce in  
the shadow of thy wings.  
My soule shall cleave unto  
thee to follow thee, and thy  
right hand shall hold me  
up.

*Another*

*Another Prayer out of the  
second Epistle of St. Iohn.*

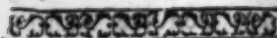
29. **L**ord, cause thy  
Truth to abide in  
us, and to be alwayes with  
us, and let us be ever found  
walking in the Truth, ac-  
cording as we have recei-  
ved thy Commandement.  
Let us love one another,  
and walk according to thy  
commandements, taking  
heed unto our selves, that  
we lose not that we have  
done, but rather that we  
may receive our full wages,  
and that our joy may be  
full.

Grace, mercy, and peace  
from

from God the Father ,  
and from the Lord Iesus  
Christ, the Sonne of the  
Father be with us in  
truth and love.

[\* \* \*]





# A SACRED

Spirituall Awakening, or  
Morning Sacrifice, to serve  
*for the awaking and  
rousing of the car-  
nally secure.*

*The ear that heareth the  
reproose of life, abideth a-  
mong the wise. PRO. 15. 31.*

*He that despiseth the Word,  
shall perish by reason there-  
of. Proverb. 13.*

*It shall be more tollerable  
for the land of Sodom and  
Gomorrha. Mat. 10. 14. 15*

29. **I**T is our over much  
stouping unto and  
our setting upon the lees of  
our

our vanities, that the foolish affections of the flesh dragge us deeper into their disordered appetites: It is our overmuch thinking on the things here below; let us remain no longer curb'd on earth, let us rouse up, addresse our selves toward heaven, and let us not defraud it of what belongs unto it: shall not the examples of the creatures without reason ( yea without sense) lead us unto this reason? We see water cometh forth of the water, and returneth unto water, the earth drawne from the earth, re-inclineth to the earth, and so every thing tendeth

tendeth to his place : and shall we that are borne for heaven flie from it ? The knowledge that our blessednesse is there , eternal blessednesse which already we possesse thorow the assurance of our union with Iesus Christ, into whose death we have been baptized, to the end to participate in his resurrection, and to be in time ordained by God fully co-heires of that celestiall heritage : ought it not to make us lift up our senses on high, and to pluck them wholly from the earth ?

But alas ! We confesse that this knowledge appeareth

reth to be almost altogether obscured in us: for our conversation is like unto that of them that have not knowne God, walking as having no feare of the Lord, and doing the things, which indeed ought not to be so much as thought on or named of us: it seemeth to appeare by the course of the most, that man is but only for the flesh, to the end to glut his disordered passions. O wonderfull brutishnes!

Where then shall this knowledge be? Or the feeling or expectation of the heavenly joy? *Rom. 6. Col. 3.* For this union not performing

forming her functions,  
should we not walke in  
feare and trembling all the  
course of our life? mortifie  
our old man and corrupt  
nature? Otherwise where  
shalbe the fruit of our bap-  
tisme? Or the efficacie of  
the passions and sufferings  
of Iesus Christ? and if we  
be destitute and deprived  
of these things, abide we  
not still in death, yea eter-  
nall death?

Wherefore let us here  
enter into astonishment, let  
us be terrified with feare,  
*Rom. 2. 4.* We see the anger  
of God threatneth us, if we  
turne not away from evill.  
His Patience inviterh us to  
repent.



repentance, let us not despise the riches of his mercy. *Eccles. 5. 5.* He hath borne with us untill this day, let us not say any more, the mercy of God is great, he will have pitie on the multitude of our sins, to ad sinne unto sinne, and let us not stay till to morrow to convert our selves, for mercy and wrath come both from the Lord, and his day shalbe, and will come when it shall not be thought on, no man knoweth the houre: And this is it which is meant by the Parable of the evill servant, who saying in his heart my Master deferreth

reth the time of his coming. *Math. 24.48.* And therefore I will lead an euill life: That his Master will surprise him, and will come in a day, when he looketh not for him, and will cast him thither, where there shalbe weeping and gnashing of teeth: Let us feare, let us feare then such a surprise, let us awake thorowly, and slumber no longer in our sins.

O halfe Atheists! infamous Monsters! that say, let us sinne that God may forgive us: otherwise, what use shall there be of his mercy, came he not for sinners? Oh how you deceive  
your

your selves! and those also that glut their brutish and irregular lusts, giving the full swing to their foolish desires (prophaning likewise the mercy of God) promise to themselves afterward to have the same all the course of their lives jollily, heaped up their iniquitie, to say at their last day a *peccavi*, whereupon they heape and pile up in this manner, as much mischief as the most perverse can do: As if it were in mans power to have repentance, to ask and obtaine mercy at any time or moment hee shall assigne himselfe, and as if it were in  
his

his own free habilitie, and  
power, and not a speciall  
and singular gift of God, as  
it is manifested unto us in  
*Jeremy 31.8.* when he saith,  
*Convert mee, and I shall be  
converted, for thou art the  
Lord my God: surely after I  
was converted, I repented.*  
That such<sup>h</sup> grace commeth  
from God alone, according  
to his good pleasure. It is y<sup>e</sup>  
saying of the Holy Ghost,  
*Act. 11. 18.* *God gave to the  
Gentiles also repentance unto  
life.* Which is also clearly  
shewed by Saint *Paul* char-  
ging *Timothie* to teach  
those that were contrarily  
minded. *2 Timoth. 1. 25.*  
*To trie if at any time God  
would*

would give them repentance  
to the knowledge of the  
truth, that they may awake  
and recover themselves out  
of the snare of the Devill,  
according to that we ga-  
ther *Esay* 1.15. That man  
somtimes cryeth unto the  
Lord in vaine, and without  
that he answereth him.

Consider then now turn-  
to whom, when, and how  
mercy is graunted. *Psalme*  
18. 41. And we may ac-  
knowledge all in that be-  
halfe, that we have not the  
morrow to repent in: Let  
us not grow elder in our  
iniquitie, least (as wisdom  
admonisheth us) *That ma-  
lice having taken deep root*

in us, our heart can never be changed: *Wisdom* the 12. 20. So the tree long since planted is not easily stub'd up, and let us ever beare in mind that threatning *Apo.* 3-3. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what houre I will come upon thee.

But what, shall we not grow wise thorough the frequent examples which daily occurre, and present themselves to our view: That the lustiest man, be that buildeth his desires (as it were) farre from the grave, and who thinketh of nothing lesse, then on the tribute

tribute he owes to death,  
in the same instant sinks  
downe: And therefore no  
man knowes the houre,  
nor how he must dislodge  
from out of this lower  
earth; Every moment  
both of night and of day,  
shewing that God hath a  
thousand and a thousand  
meanes in his hand to cut  
off (when he pleaseth) the  
thread of the soundest, and  
strongest life. Whereupon  
one hath said very well:

*What act, what time, what  
place exempt can stand?  
From dreadfull date of  
Deaths fell hand?  
Is not unpartiall prooffe Pope  
Adrians flie?*

K 2      *That*

*That laughing, eating, drinking man may die?*

Stay a little thy mind and thoughts in this place, O thou temporiser! that deferrest unto another season to amend and become better, let not this passe thee without thinking on it, and it shalbe an entrance unto thee to profit by the admonition which our Saviour Iesus Christ gives us, *Mat. 24. 44. Therefore be ye alwayes ready, and watch for feare of being surprised, not knowing the houre of your departure.* Let us not here make as though we were deaf. If we give care to an instrument which affords



us some recreation, shall we stop it from hearing of wholesome counsell? No, no: least it may be said to us as in *Proverb. 1. 24.* I have called and ye refused. I have stretched out my hand, and no man regarded. Ye have set at naught all my counsell, and would none of my reproofe. I also will laugh at your calamity, I will mocke when your feare commeth: when your feare commeth as desolation, and your destruction commeth as a whirle-winde, when distresse and anguish commeth upon you. Then shall you call upon me, but I will not answer: For you have hated

knowledge, and not chosen  
the feare of the Lord: you  
would none of my counsell,  
but have despised all my re-  
proose: therefore shall you  
eat of the fruit of your wayes,  
and shalbe filled with your  
owne devises. For the tur-  
ning away of the simple shall  
slay them, and the prosperitie  
of fooles shall destroy them.  
Remember what I did to So-  
dome and Gomorrha, 4. Eld.  
2. 8. So will I deale with  
them that have not harkened  
unto me. Psal. 95: 7. 8. saith  
the mighty Lord. Let us  
then be better advised, har-  
kening to the voice of God.  
Let us not harden our  
hearts: Let us listen to his  
counsell

counsell, and receive reproof  
to become wiser: and profit-  
ing by these admonitions,  
may not procrastinate nor  
delay any more from day  
to day by saying (every  
one) I have sinned, and we  
must repent. But even now  
instantly, without putting it  
off, let us no more pro-  
phane this so spectall a gift  
of God. This most precious  
gift I say, of repentance,  
(which Esau beg'd yea even  
with teares, and it was not  
granted him Heb. 12. 17.)  
For feare least that befall  
us which was said to the  
five foolish Virgins, who  
because they wanted oyle,  
when they had leisure to

have made their provision thereof, entred not in with the bridegroom, and let us stand on our guards, walking in newnesse of life, as having already left this world, not knowing the houre when we shall be called out of it: Witnessing that we are dead unto sin, and living unto God thorow Iesus Christ, *Col. 3.* in whom we are made new creatures, to serve unto righteousness: And doe shew that truly we have more care of the things above then of these which are upon the earth, by renouncing and utterly abandoning the covetous to his  
cove.

covetousnes; the ambitious worldling to his insolent and vaine ambition; the voluptuous person to the lascivious affections of his flesh: for from thence is it, that spring and issue forth all impieties. Hence is the root and the spring, this is that which produceth them, and which fomenteth them. What will not the covetous man do to augment his heape of wealth? The ambitious to enjoy his ambition? The voluptuous to accomplish his desires? Their hearts being in these things, as if in them consisted their soveraine happines.

Not here to descend to the particular enormitie of these vices (wherof he that is fulliest fraught, maketh himself ordinarily believe, that he is altogether exempt from them, or els glorieth in them, as in most commendable parts) nor particularly to lay open, how detestable they are. To wind up all in brief; appeareth it not that they that take their pleasure in these things, spare not the very honour of God, which they annihilate and utterly abolish, as much as in them lyeth, to give place to their irregular and disordered affections? For although they

they know, and are informed of his will, and how he ought to be obeyed and served; they voluntarily seduce and mislead themselves out of the way of salvation, and hold (though against their conscience) the great and wide way of the world: the way of those, which in their hearts they reprove, and know they serve not the Lord as they should: And with them often serve the creature (yea their owne work) in stead of the Creator, call upon it (or faine to call upon it) committing Idolatrie with all superstition, (at y least in hypocrisie) &  
so

so harden the poore ignorant, and by that meanes, not onely impeach Gods glory, but even withall fight against it to the uttermost of their possibilitie. Why then, these vices, draw they not after and with them this full measure of all wickednes, for what is this but so to renounce God? Yea often times to make warre against him? Can man with all his perversitie conceive a thing more abominable? No, no; it is not possible, this is extreame iniquitie.

But least it should fare with them, as with a pleader which should be condemned,



demned, unheard before he had put in his answer to his adversaries plea: let us heare what defence they make, who will excuse themselves in this case: God requireth (say they) rather the inward man then the outward; the inside then the outside. Then if to remaine in good concord, and better fellowship they accommodate and comply in themselves (in regard of outward appearance) with those whom otherwise they should thwart and be crosse unto, it is but onely to maintaine peace and unity: and so to retaine the meanes to settle themselves,

selves, and to thrive and prosper among men, not ceasing nevertheless to condemne the actions of those, unto whom seemingly they conforme themselves, and in their hearts hold themselves unto that, which God requireth of the faithfull.

A doome it is most certaine, and truly remarkable of all other: *That the way of the foole is right in his owne eyes, Proverb. 12.15,* Silly fots, to think by your humane wisdom (foolishnesse before the Lord) to take Sanctuary, and better to shelter your selves from  
the

the wrath of God, then  
those whom you condemn?  
Heare what Saint Paul  
saith to you, *Rom. 1. 21. 32.*  
Whilst you think your  
selves wise, you are become  
fooles. Because when ye knew  
God, yet you have not glori-  
fied him as God. *Luk. 2. 47:*  
We learne, that hee that  
knowes his Masters will, and  
doth it not, shalbe more grie-  
uously beaten, then he who  
not knowing it, hath not done  
it. Why, is not your hypo-  
cristie here most manifest?  
Whilst you endeavour to  
make men believe another  
thing then that which you  
have inwardly in your  
heart: that detestable vice,  
which

which our Saviour Iesus Christ never speakes of without expression of his anger: the high way of Atheisme. For he which strives to counterfeit a Religion, which he condemneth in his heart, can never have any rest in his conscience, untill he give himselfe over to believe that all things are indifferent, nor hath he any other meanes to free himselfe from that dread and from those horrors, which the just judgment of God inflicts upon that miserable and wretched conscience of his, as to be perswaded that God will not look so narrowly  
to

to mens demeanours, and then is he truly a spirituall leper : For having lost the feeling and feare of Gods justice, it is a sure testimonie, that such an one knoweth not God ; because to denie God, and to denie his justice is all one. Indeed appears it not that the most of them, who at the beginning but fainingly shall adhere to Idolaters, at length become wholly Idolaters, or fall into that blindness, that there's no longer any religion at all in them, having altogether forgotten God, and live as though there were no God, of whom many that would have

have men esteeme better of them, do as the Camelon, and according to the object they encounter, they resemble one while one thing, another while another: And unto such the Prophet *Elias* cryeth out, saying: *How long will ye halt between two opinions on both sides? If God be God, why do you not follow him? If Baal, Baal?* But if they have yet any sparke of knowledge that there is a God, a God terrible, to be feared in his judgments given in his anger, shall they not be astonisht to heare the Lord say to them in his displeasure? *Apoc. 3. 16.*

*That*

That because they are neither hot nor cold, but like warmes, that he will vomit them out of his mouth. And hearing, that by his Prophet Ieremie, Ieremie 48. 20. Hee curseth him that doth the work of the Lord negligently: for what is there more fearefull, saving the execution?

O you the best of these, that say you consent not in mind to that you do? Lamentably wise fooles, whose wisdom consists in folly, know you not that he who is the Creator of the soule, is also of the body? Can we serve God with the one, and Mammon with the  
the

the other? *Dan. 6.* If you can carry your selves in that manner, why then did not *Daniel* to avoid casting into the Lions den, following the decree of King *Darius* dissemble and faine to obey that was enjoyn'd him? Why did not *Sidrach, Misach, and Abednego* (outwardly at least) yeeld and submit to what *Nebuchadnezzar* required of them, rather then to cause him to cast them into the fire? Why have not so many Martyrs spoken your language, and made some faire shew to be delivered from that infinitenes of horrible torments, and even from death



death it self? But who by reason of many, of whom sometimes there was no more required; but a yea, or a nay, without any further profession of Religion (solicited by them that thought to doe them a friendly office for their escape) chose rather death, and forsooke their life.

No, no, we must as *Saint Paul* saith, not only believe with the heart, to justification, *Rom. 10. 10.* But also confesse with the mouth unto salvation, for God requieth the inward parts, with the outward, and will have our light so shine before men, that they seeing  
our

our good works, may thereupon glorifie him. It is the instruction of our Saviour Iesus Christ. Cease then and leave off this euill custome, seeing God by his Holy Spirit saith yet, *repent you, Math. 5. 16.* Who addeth, *for otherwise I wil come against you speedily, Apo. 1. 16.* and will fight against you with the sword of my mouth. And let us say all henceforth with David, Psalm 34. Henceforth shall our tongues sing aloud the righteousnesse of the Lord, and the lowly minded shall heare that we boast our selves of the Lord, and shall bee glad thereof. Even as  
Saint

Saint Paul exhorteth us,  
1. Corinth. 6. 20. *Let us  
glorifie God, not onely in our  
spirits, but also in our bodies  
which are Gods. And in  
communion one of another, let  
us give testimonie to every  
one of the adoption which  
we have in Iesus Christ:  
that all may know and take  
notice, that thorow him  
we are heires of the king-  
dome of heaven: let us  
boast of this glory, a glory  
to be paralel'd by no other,  
being a speciall benefit  
which is unvaluable.*

That our pietie may  
shine forth singularly to  
the instruction of our fami-  
lies. Let us not be so like-  
warm

warmed in following of  
Christ. And let us not a  
little cherish the riches of  
his opprobries, as to take  
our chiefest care to make  
them capable of sharing in  
the vanities of the world:  
For if we have no other  
care of their salvation, we  
are the executioners of  
their soules; worse then  
the brut beasts, that are  
carefull for the good of  
their young: no lesse lewd  
then they that sacrificed  
their children to *Baal*; yea,  
if (say I) we consent that  
they be brought up with  
the milk and poison of the  
spirituall strumpet, as much  
as in us lyeth, to make  
them

them one day partakers of  
all the curses of the Lord,  
as if we had vowed to be  
instruments to deliver  
them over our selves unto  
Satan. This we shall wit-  
nesse to be thus, if against  
our science and conscience  
we bring them not up in  
the wayes of the Lord. Let  
us then herein place all our  
studie, dealing in such sort,  
that they whom God shall  
have committed to our  
guidance, may be as it were  
trumpets by their good and  
holy conversation, to pub-  
lish unto every one the  
truth of our profession,  
as the thing wherewith  
we account our selves

L

most

most honoured.

I pray you, where is he, who being descended of some illustrious and noble familie, is not jealous unto the end to be held and known by every one to be issued of that race? What Lord of some goodly possession doth not divulge his titles, beareth not willingly his coats of Armes? Yea, doth he not set them up in sight on the highest places to be so much the more conspicuous and better discerned? A thing nevertheless but of small continuance: and which in very deed, when all comes to all, is but meere vanity: and where.

whereof there can no comparison be made to this so loftie a title, and so full of glory; the highest pitch of all honour: this title, say I, of Child and Servant of God, Coheire with Christ. A quality, O the noblest, and most magnificent, (which maketh happy Monarchs) not for a season, but eternally in comparison of which, surely all other even the greatest, and the most precious that are under the coap of heaven, and compass of the earth, are lesse then nothing, yea most wretched, if these be not adjoynd unto them. And then if a Noble Personage

so much affect his ancient  
scutcheions of armes for so  
small fruit; if he would not  
endure that ought should  
be detracted, or any thing  
added, lest his linage might  
either be questioned or un-  
knowne? How much more  
carefull ought we to be, to  
take good heed we do not  
any act, which may not  
suit with those that are tru-  
ly the children and servants  
of God? And in contempt  
of the world, to enforce  
our selves, to walk in that  
integrity and uprightnesse,  
we ought to be by so much  
the more remarkably such.  
Seeing otherwise especial-  
ly, we exclude and shut out  
our



our selves from his grace;  
*Rom. i. 16.* Let us not then  
be ashamed of the truth of  
the Gospel of Christ,  
which is the power of  
God unto salvation unto all  
that believe. For alas, if it  
be so, that we are so brutish  
and beastly, that to possesse  
the world, to please it, or  
for feare of it we dissemble  
the knowledg we have of  
him, the Son of God him-  
self tels us, *That as we have  
denied him before men, hee  
will denie us also before his  
Father, and will bee ashamed  
of us, and that worthily.* *Luk.*  
*9. 26.* Let us hold (then) the  
confession of our hope, with-  
out varying for any thing

*whatsoever* : According as  
Saint *Paul* teacheth us,  
*Heb. 10.* And with him we  
say, Neither that which is  
present, nor that which is to  
come, nor height, nor  
depth, poverty, nor nakednes,  
persecution, affliction, nor  
death, nor life, shall separate  
us from the love of *Christ*.  
*Rom. 8. 34.* Prepare alwaies  
in every place and before all  
men to give a reason and an  
account to every one of the  
hope that is in us, *Peter 1.*  
3. Yea as true faithfull ones  
let us take especially our  
neighbours by the hands,  
saying to them, let us go up;  
let us ascend up to the  
mountaine, unto the house  
of

of the God of *Jacob*; and he will teach us his wayes, *Esa. 4.* And let us stir up one another unto charity, and to good works *Mic. 2.* Not forsaking the assembly of the faithfull: For (as *Saint Paul* saith) if we sin willingly after we have received the knowledge of the truth, *Heb. 10.* There remaines no sacrifice for that sin, but a fearfull expectation of judgment, and the vengeance of fire, which shall devour the adversaries: Setting before us, that if any one had despised the Law of *Moses*, he was put to death without any mercy: and thence concludes,

how much more grievous torments shall he deserve that shall esteem the blood of the Sonne of God as a thing of no holines, thorow the which he had been sanctified, and had done injury to the Spirit of Grace?

Yea, but what say you to this, that by making open profession of this knowne truth, men shall deprive themselves of the favour and good will of the great ones: It is a course that will bring an untimely issue to our best designes, and we shall run a hazard to fall from our honours; yea, we shall be in danger to be brought

brought to the lowest ebb of the greatest misery (the ordinary condition of those that will be followers of Iesus Christ) and some will say more; they who earne me the bread which my family eats, will not henceforth serve me: and what shall then my condition be? how shall I live.

It is here high time to sound the alarum, the combat is at hand; but before we give the on-set, let us take better notice of our enemies, to wit, the world, and the flesh. Shall we demand of him that maketh warre upon us, the things that are fit to destroy him?

L 5

No,

No, no: this were all one as if we should cast flax into fire to quench it.

To shelter our selves then from the first encounter of the assault, let us set our selves in battell-array with *Daniel*, *Sidrach*, and *Abednego*; let us march forward in their steps, and use the same weapons with the Martyrs, *Ephes. 6. 11.* Let us have our loynes girt about with truth, and have on the brest-plate of righteousness, and let us have our feet shod with the preparation of the Gospell of Peace; and above all let us take the shield of Faith, and the helmet of salvation, and the

the sword of the Spirit,  
which is the word of God.  
Let us deny our selves to  
follow Christ, as every  
true Christian ought: so  
shall we passe thorow the  
greatest conflict, which  
shall present it selfe, if he  
encounter himself, and we  
shall remaine conquerors as  
they have done, that have  
known, and withall have  
followed the will of the  
Lord, and not the sensualitie  
of the flesh, and the  
world. *A gift of God,*  
*which he giveth to them that*  
*ask it in faith, without wa-*  
*vering. James 1. 6.* They  
know that the Almighty  
*curseth the man that maketh*  
*flesh*

flesh his arme, and that  
trusts in man. Ieremy 7. 2.  
That surely men of high de-  
gree are vanitie, Psal. 62. 9.  
and a lye: and that he that  
shall put into the ballance the  
grandes of the earth against  
nothing, shall find them yet  
lighter then nothing. Where-  
fore they have not expected  
salvation from any o-  
ther but from the highest,  
relying wholly and trusting  
in him only. And see we  
not also indeed, that there  
is no Monarch so great, but  
God when he pleaseth, out  
of hand brings him to no-  
thing? Want we proofs  
for the uncertainty of the  
performance of mans pro-  
mises?



mises? Now when it was in his owne power to perform (which he never hath but as it is given him from above) shall there be any found that saith he hath not found as much by experience? The thing is too too frequent. So also do we not see, that not only it is in vaine, but withall draweth down the wrath of God upon himself that depends on man, how great or mighty soever he be in appearance? Let us then forgo for ever such a thing. *Psalme 60. 11. Give us helpe from trouble, for vaine is the helpe of man.* And following *Dauids* counsell, let us  
2011 ever

ever put our trust in God alone, he is good and gracious to will what shall bee expedient for vs; mightie in his power; true and immutable in his promises to accomplish them: And let every one of us say with him, *Psal. 28.7.*

*He is my shield and fortitude,*

*my buckler in distresse:*

*My hope, my help, my beavis  
reliefe,*

*my song shall him con-  
fesse.*

To dive yet deeper into  
this matter: Thou that  
fearest thine honours, and  
art afraid that thy earthly  
goods will leave thee, after  
the

the which thou so breathest  
and barkest, thou verifiest  
that which cannot but be  
most true: That it is impos-  
sible that a man should  
serve God and riches. *Luke*  
*16. 14.* He which is truth  
it self spake it. But it shall  
not be amisse to set a glasse  
before thee, that thou maist  
see how thou art disfigu-  
red, and that thou mayst  
know thine own deformi-  
ty, if thou hast sight enough  
to discern it. O foole, that  
seekest after, and pri-  
sest at so high a rate the  
glory and treasures of the  
earth, as if therein consisted  
thy happines. (horrible I-  
dolatrie) If thy soule be re-  
quired

quired of thee this night,  
what shall become of the  
totall? And put the case,  
thou livest the longest age  
of man, that length is but a  
moment: What profit  
have they gain'd by it,  
whom thou hast seen go  
before thee, who are now  
in the grave? *Psalmes 90.*  
thinkest thou they are  
much more happy therby?  
Alas, the danger is great,  
'tis contrary. *Luke 18. 14.*  
*For it is a very hard thing*  
*for the rich to enter into the*  
*Kingdome of heaven.* What  
hope therof wilt thou draw  
from out of that which *St.*  
*James* saith. *ch. 5. 2. Weepe*  
*you rich men, howle for your*  
*miseries*

miseries which shall come upon you: your riches are corrupted, your garments moth-eaten: your gold and silver is cancred, and the rust of them shall be a witnesse against you, and shall eat your flesh as it were fire: Tim. 6, 9

Then what shall make thee desire abundance? For they that will be rich, fall into temptation, into the snares of the Devill, and into many foolish and hurtfull lusts.

Wisdom. 5. Which plunge men into destruction and ruine. Which the Wiseman knowing, made his prayer unto God, not to give him riches, but only his daily bread.

And

And withall what are  
all other things, but most  
vaine vanity? Which not  
so soon have taken their  
being, as they are glided a-  
way, and passed by, as if  
they had not beene at all.  
Nor is there any more ap-  
pearance left of them, then  
of a bird that hath flowne  
thorow the ayre, whose  
track cannot be found: fly-  
ing away from him, who so  
greedily and with all care-  
fulness had heaped them up  
together, or if not, he him-  
selfe leaves them by death,  
and unto whom? Surely he  
knowes not: as saith the  
Prophet, *Psalme 39.6. He*  
*heapeth up riches, and know-*  
*eth*

eth not who shall gather  
them.

But when this should  
obtaine some continuance,  
wouldst thou so abastardise  
and curtall thy felicity, as  
therin to limit thy sove-  
raign good? Tell me, how  
many yeares thou hast al-  
ready passed, and what a  
portion of thy age is gli-  
ded on, which is no more  
to be reckon'd on then  
when thou beginnest ther-  
in to take pleasure, and if it  
were not so, but rather that  
man might rejoyce in and  
enjoy his pleasure even  
from the day of his birth,  
wouldst thou then esteeme  
it a profit, that for to pos-  
sesse

lesse even the whole world, he should lose his soule. Hearken unto, and consult with Iesus Christ in this question. *Matth. 16.26.* We shall know, that whosoever seeketh after and loves these things, cannot please God: For there is his heart, and not with the Lord, and therefore let us contemne them, *Matth. 6. 9.* And following the instruction of Iesus Christ, *Let us lay up our treasures in heaven, where neither the rust, nor moath corrupt, and thinke on those things which are above, and not on those that are here below: for whosoever is not ready to forsake all*



all he hath in the world, and  
which he possesseth on earth,  
(as he himself saith) he can-  
not bee one of hu. Now if  
this be once found in us,  
surely then we will seek ra-  
ther to glorifie God, then  
to possesse the goods,  
which oftentimes the very  
wicked enjoy : We will  
prefer the riches of the op-  
probries of Christ, *Heb. 11.*  
before the treasures of E-  
gypt, after the example of  
*Moyser*, nor will we com-  
mit such an errour, as to  
deprive our selves of the  
hearing of Gods Word,  
and of the meanes to serve  
him according to his alrea-  
dy known will; thereby the  
more

more commodiously to heap up wealth as we are wont to do: But we had rather as *David, Psal. 48.* dwell simple doore-keepers in the house of the Lord, then to enjoy the delights of the flesh: Yea by so much the more willingly, if as we hold them happy that dwell in the house of God, praise him without ceasing: And on the contrary for most miserable those that are estranged far from it. *Amos 8. 11.* *There being no greater evill, then to have a famine of the Word of the Lord.*

It remaines to satisfie more particularly him, who

who doth not already see  
himselfe closely pursued  
with misery, but hath his  
eye fixt on those by the  
meanes of whom he thin-  
keth to live, that regardeth  
nothing more then to con-  
forme himselfe to their hu-  
mour, even to the turning  
of his back unto God, for-  
seare of disgrace, prefer-  
ring this temporall life be-  
fore eternall life: having  
more care of the body then  
of the soule, as one that  
makes more of his apparell  
then of himselfe: Yet such  
a one in truth is brought to  
some tryall, by reason of  
the defects which are in  
man throw his infirmities  
and

and basenes, when as he hath not yet tasted of the promises of God, but that he may commit a thing yet more horrible, nothing more detestable, and which may make more for his condemnation, no: And say we what we will to palliate such sinne, so it is, that to speak properly, we must know that we set man in Gods place: For wee make lying man true; and God who is power it selfe, a lyer. Man that is meeerly impotent we make powerfull, and God, who is power it selfe, impotent: in reposing our trust ordinarily (as in this behalf) upon  
man,

man, and on his promises :  
And on the contrary, there  
is nothing but diffidence  
and distrustfulnesse in that  
which is promised us from  
God, do we relie more up-  
on him in our need ? Is not  
this his voice? *Mat. 6. 25.*  
*Take no thought for your*  
*life, what you shall eat, or*  
*what you shall drinke, nor for*  
*your bodies, what you shall*  
*put on. If God (saith Iesus*  
*Christ) feed the birds of the*  
*ayre, and cloath the grasse of*  
*the field, will he not much*  
*more do it for you ? O you of*  
*little faith. Aske then (saith*  
*he) and seeke you first of all*  
*the kingdome of God, and the*  
*righteousnesse thereof, and*  
*M all*

all these shalbe ministred unto you withall : and be not carefull for to morrow. This is the Word of God, these are his promises : and yet in stead of retiring our selves unto him, and towards him, who hath promised never to leave us, and never to forsake us, whence Saint *Paul*, *Heb. 13.* Drawes an argument to bid us to be content with things present, we turn our selves unto men, and hope from them, as from them, that which we want : if any man mighty in possession hath made us protestation of friendship, and hath promised us his purse shall be

be open to us in our need,  
forthwith we make an ac-  
count of it as of a thing  
most certaine, and which  
cannot faile us, and we so  
cherish this in such sort,  
that we take good heed in  
no wise to displease such an  
one: Yea with the dispence  
even of Gods honour, as he  
whom we leave out, as he  
of whom we had not recei-  
ved ought, and from whom  
we could not hope for any  
benefit: and what is this?  
but ( with marvelous and  
detestable ingratitude) to  
accuse God of impotencie,  
or of want of will to make  
good that which he hath  
promised, and so to make  
M 2 him

him a lyar? A thing infinitely(as the offence is infinite) horrible to think only. And on the contrary, setting man in his place, by attributing unto him, what appertaineth unto God alone. *Psal. 41, 1. 50. 12.* Yea we so preferre man before God, him, whose all things are, that brings the wealthy to beggerie, and raiseth up the poore unto glory, making him abound in wealth.

It seemeth, that hence some may say we will cease then henceforth to take paines, and trample upon all care, trusting and relying our selves wholly up-



on the promises of God :  
Now know we, that this  
would be truly to tempt  
him : which makes us not  
these promises to make us  
carelesse to employ our  
selves in that wherunto we  
are called by him, and  
which our calling requires,  
seeing he himselfe hath or-  
dained (for a badge and by  
reason of our sin) that we  
shall eat our bread in the  
sweat of our browes. *Gen.*  
*3.19.* all the time of our  
life ; Which made Saint  
*Paul* say, that he that la-  
bours not (if he be able to  
do it) ought not to eat,  
*1 Thes. 3.10.* This is it al-  
so why the Psalmist confi-  
dering

dering we are necessitated  
unto action, faith (speaking  
of him that feareth God,  
and walketh in his wayes)

*Psa. 127. 128. 2.* (God,

*Blessed art thou that fearest  
and walkest in his way;*

*For of thy labor thou shalt eat  
happy art thou I say.*

But the end of these pro-  
mises is to the end wee  
should not be dismayd,  
when by the providence of  
God we shall be destitute  
of all possessions, and even  
deprived of drawing any  
fruit from the labour we  
can undergo; labour truly  
vaine, unlesse he extend his  
blessing to the same, with-  
out which in vaine wake

we

we late and rise up early,  
*Psalms*. 146. and that we  
might know, that from  
mans industrie his wealth  
proceeds not, but from  
God onely, who advanceth  
and casteth downe when  
he pleaseth. From him, I  
say, that knowes no want,  
to give provision whereof  
to live unto them that  
need. And that thus we  
might be led on forward to  
walk in his obedience and  
feare, as of him on whom  
we wholly depend, yea even  
the mightiest and highest  
that are amôg the creatures.

But let us returne, let us  
yet further discover our  
owne filthines, *Luke* 21. 18

Appeares it not that albeit that God assures us, that no man shalbe able so much as to pluck a hayre from our head without his will (which is the same St. *Paul* sayes, *Rom.* 8. 3. If God be for us, who shall be against us? ) and although he say he will keep his people as the apple of his eye, seeming to expresse himselfe after our imperfect manner, to make us the better to comprehend his love, yet for all this, how great are our diffidences and distrusts? That if it happen, that we be threatned with banishment, or otherwise to make any attempt  
upon

upon our persons by reason of the confession of the Name of God, and of his Truth, we be altogether appaled with feare and terrible apprehensions, even to the renouncing of him, and to be disposed to speake such language: And to be short, to do that which they would do, that in appearance shal have strength in their hands? Yea the greater part of them which follow the great and broad way, *Ma. 7. 13.* of destruction, and who as they say, houle when others yell, will follow the fashion, be it never so vile, do not they act it before they see it, out of

a foresight of the feare they have thereof? Howsoever for a matter of this nature, following our SAVIOUR CHRISTs teaching, we ought not to feare them that can kill the body, *Mat. 10.28.* and are not able to touch the soule; but rather and only to feare him, who is able to destroy the soule, and to send the body to hell, *Matth. 10.19.* Having elsewhere said unto us, that whosoever will save his life, shall lose it: But he that for Gods sake shall lose it, shall save it.

And what shall we say? Is not this all one as if one should affirme the promises

ses of God were every one vaine. Could we make lesse reckoning of them then of some poore begger destitute of all meanes, who had promised to lend us at our need a great sum of money? even thus fares it with the confidence we repose in man, a thing execrable.

If we be not now sufficiently convinced to lead us to passe the sentence of condemnation upon our selves, let us put the case here some miserable fellow had offended one that was greater then himselfe, who had the will to be revenged on him; if he that hath offended findeth grace and credit

credit with the Prince,  
in common, both to him,  
and to the offended; and  
that the Prince promise  
him with all true affection  
to stay his evill willer that  
he do him no hurt, declar-  
ing in processe of time un-  
to all his subjects that he  
loves that person, will  
keep and cherish him as  
himselſe; will we not then  
ſay, ſuch an one is well aſſu-  
red of a good Protector;  
ſhall we not think him ex-  
empt from all occaſion of  
feare? For ſhall we not  
acknowledg that Prince of  
power eaſily to protect  
him? And that great God,  
who is the Prince of Prin-  
ces,



ces, who hath power above all the powers (much more sovereignly without all comparison, then hath the greatest Monarch of the earth, over the most forlorn and most desolate of all his Dominion, *Rom.* 13.1. there being none of them in the world but by divine dispensation by Gods appointment) unto whom nothing is impossible, true of his word, unchangeable, cannot he keep us? What? So great, and so many numberlesse benefits which we have received, and daily do receive from him, fulfilling his promises, should it not be sufficient

cient to carry us to put our whole trust and confidence in him, and not to doubt in any wise of the certaine effect of his Word.

O perverse diffidence, and disobedience, more then ingratefull to have preferred the prop and protection of men before that of God, to have had more feare of their displeasure then of him, *2 Pet. 21*. Yea so much as to have turned their backs unto him for their respect to follow *Baal*, as *Balaam*, who for the wages of unrighteousnesse turned from the right way.

Many will not confesse  
the

the debt; but will say (although their conscience speak to the contrary: without feare of the curse pronounced by the Lord, *Esay* 5. 20. against them that will make evill to be believed to be good, and good to be evill) that they walk according to God, and in all integritie without dissimulation, who to palliate by so much the more their hypocrisie, will take heed to observe even unto the grossest superstitions, and notorious abominable idolatries, they wilbe very glad to make knowne unto every one, they omit nothing of what  
is

is required to be done, by him that is such, as they counterfeit themselves to be: namely, to the end men might not doubt of them, and to make them believe they have sincerity in their course (they which have children, make them suck in this poison, and will nourish them, and bring them up with this venome, for which they shall answer one day before God) they will freely and openly make warre against the truth. See how from these impieties and wickednesses they fall into other, which at last do plunge them into a reprobate sense, *Wisdom.*

11.15. Man being punished by the same things where in he sinneth. Thus is it, as it happeneth and falleth out with them that think to mock God, 4. Esdr. 16. That knoweth the inventions of men, what they thinke in their hearts, when in sinning they would hide their sinnes.

2 Peter 21. O how farre better would be the condition of such people that they had never knowne the way of righteousness, and of the truth: seeing after they have so knowne the same, they turne backe from the holy commandment: Esay 1. 14. A sinfull people, loaden with iniquitie, malignant seed,  
corrupt

corrupt children, thus to forsake the Lord, to provoke in that manner the Holy One of Israel. Alas: What wilbe the retribution for such lewdnes?

They that commit these impieties, may deceive men, but God they cannot, who is the sole searcher of y heart. *Act. 1. 44.* And from whom nothing is hid: Hee will disclose them in due time, for there is nothing so secret, *Matth. 10. 26.* which (when he please) shall not come to light, and be published even upon the house tops, yea when there is the least appearance: And he will one day say unto them  
(it

(it may be much nearer then they think) if they repent not speedily, no longer abusing his mercy, *Matth. 25.41. Goe ye cursed into eternall fire, which is prepared for the Devill and his angels: And in vaine then shall they cry, Lord, Lord, Esa: 2. For he will answer them: I never knew you, you workers of iniquitie, that have loved better the praise of men, then of God.*

O how fearefull a thing is it to fall into the hands of the living God; he, who not only sees our actions, but also is judge of our intentions: and in a word, he unto whose eyes all things are  
are

are knowne and open : let us not defer then to repent, let us seek to do good, as having to walk before the Lord, *Psal.44.* Who be- holdeth all our actions, yea who searcheth our reines, and examines our thoughts, *Proverb.21.* there being no wisedome, strength, pru- dence, hid, retired, nor shrouded from him, know- ing that it shall not be any deale the better for us for having our iniquities con- cealed from men, which or- dinarily seemeth to suffice us : and so we take no fur- ther care. And in all feare let us apply and imploy our our members unto righte-  
ousnes,



ousnesse, and according as  
Saint Paul exhorts us *Rom.*

12.1. *Let us offer up our bodies a living sacrifice, holy, and acceptable unto God, which is our reasonable serving of him.* Let us not any longer remaine asleepe in our vaine conversation, from the which we were redeemed, neither with gold, nor with silver, but by the most precious bloud of the Son of God: And let us awake up, let us awake, I say, unto holines of life, lest it prove the sleep of eternal death: let not the world nor the things of the world any longer retaine our affections to enforce us any longer

longer to continue in this horrible hypocrisie: being content with that condition whereunto it shall please the Lord to call us, *seeing all things turne to the good of them that feare God. Rom. 8.* And so then that poverty make us not afraid, when it shall find us, that persecution daunt us not, when as for the Name of the Lord it must be undergone: but let us suffer chearefully with Christ, that we may raigne with him, *Heb. 11. Wisd. 1.* Let the dis-reputation and dishonour wee shall reape from worldlings (grieved because we will not follow their traine)  
be

be sleighted of us: To conclude, let nothing (no not the losse even of life it self) make us warpe or decline from the wayes of the Lord: *For the sufferings of the time present are not to be paralel'd with the good things to come*, which are laid up for us in Christ, *Philip. 1. 21. Who is gaine unto us, not only living, but even also in death:* And in our necessitie let us have recourse no more unto unlawfull meanes to shelter our selves under, but unto God alone, *who giveth both good and evill, to wit the evill of punishment, life, and death, poverty and riches,*  
*Eccles.*

*Eccles. 11. 14.* Vnto him,  
I say, who having so much  
loved us as to give his one-  
ly begotten Sonne unto  
death for us, *Rom. 8. 31.*  
*Will not let us want any*  
*thing, though never so small,*  
as farre forth as shalbe ex-  
pedient for our good. Yea  
hee,

*Whose ever watchfull eyes,*  
*O're his, beyond all hope:*  
*Their needfull wants in*  
*time supplies.*

*His feare, his glory, is their*  
*guide, their scope.*

*He still their life exempts,*  
*From what even death it*  
*selfe attempts:*

*And fills them with the*  
*things they want;*

*When*

When times of famine brings  
them scant.

And by his bounty still re-  
cals,

The Lord his owne backe  
from their falls:

To wait on him in their di-  
stresse,

To him to make their firme  
adresse.

Who ever is sure castle, prop,  
and stay,

To those that wander not  
from out his way.

And let us remove farre  
away from us all vanitie,  
let us strip and quite disvest  
our selves of this foolish  
and cursed confidence and  
reliance which we ordina-  
rily have in the arme of  
N man,

*Eccles. 11. 14.* Vnto him,  
I say, who having so much  
loved us as to give his one-  
ly begotten Sonne unto  
death for us, *Rom. 8. 31.*  
*Will not let us want any*  
*thing, though never so small,*  
*as farre forth as shalbe ex-*  
*pedient for our good. Yea*  
*hee,*

*Whose ever watchfull eyes,*  
*O're his, beyond all hope:*  
*Their needfull wants in*  
*time supplies.*

*His feare, his glory, is their*  
*guide, their scope.*

*He still their life exempts,*  
*From what even death it*  
*selfe attempts:*

*And fills them with the*  
*things they want;*

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And by his bounty still re-  
calls,

The Lord his owne backe  
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To wait on him in their dis-  
tresse,

To him to make their firme  
adresse.

Who ever is sure castle, prop,  
and stay,

To those that wander not  
from out his way.

And let us remove farre  
away from us all vanitie,  
let us strip and quite divest  
our selves of this foolish  
and cursed confidence and  
reliance which we ordina-  
rily have in the arme of

N man,

man, and in riches. And henceforth for the remainder of our course of this earthly pilgrimage, let us not seeke but to glorifie God to the edification of others, and in him let us place our whoie expectation, for as *David* saith, *Psal.* 40.

*Thrice happy bee his trust  
doth place*

*In God the giver of all grace:  
And him alone his refuge  
makes,*

*And not vaine man for patron  
takes.*

Renouncing our owne wisdom, *Esa.* 5. 21. which is but foolishnes. Besides, the Spirit of God pronounceth



ceth a curse upon those that are wise in their owne eyes, and prudent in their owne conceits. And let us not any more imagin our happines to consist in affoording our selves the fruition of our carnall lusts, the totall of bruite beasts whose bodies and soules both die together: For there is a soveraigne eternall happines for him that walks in the feare of God: let us value it above all things, knowing that the world and the concupiscence thereof passeth away: And that all the glory of man is fallen, Psalm. 62. But that the Word of God abideth for ever. And

N a there-

therefore let us say with  
David, That our soule re-  
steth onely in God. for in him  
onely is our salvation: Re-  
membring daily this pray-  
er, *Psal. 90. 12.*

Instruct us Lord to know  
and trie,

How long our dayes remaine:  
That thus we may our hearts  
apply,

True wisdom to attaine.

Then teach us so our dayes,  
Our wasting yeares to count:

That wisdom true our  
thoughts toward thee,

Our endlesse end may  
mount.

Attending and expecting  
to be fully endowed and  
possest of all the benefits  
which

which are purchased for us by the death and resurrection of Iesus Christ; unto the participation of that eternall blessednesse, and of that union, which we have thorow him with God. To whom only wise, onely good, onely mighty, infinite, and true, our Creator, and gracious benefactor, be all glory and honour for evermore, thorow the same Iesus Christ his Sonne, our onely Saviour, who in the unity of the holy Ghost liveth and raig-neth with him eternally.  
*Amen.*



A  
FAMILIAR  
INSTRVCTION  
to comfort the  
Sicke.

*With many Prayers on the  
same subject.*

*Philip. 1. 21.*  
For to me to live is Christ,  
and to die is gaine.

---

LONDON,  
Printed by G. MILLER,  
for GEORGE EDWARDS,  
dwelling in Greene-Arbour  
without New-Gate, at  
the signe of the  
*Angel. 1630.*

A  
FAMILIAR  
INSTRUCTION

to comfort the

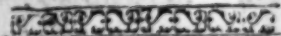
Sick

and dying Person

James Jackson

1741  
Not to be taken as a Guide  
but as a Direction

1741  
Printed by G. Miller  
at the Sign of the Anchor  
in the Strand  
near the Old Bath  
the Sign of the  
Anchor



## To the Reader.

**C**ourteous Reader, impute not unto my rashnes either the Title or Subject of this Booke, as if I undertooke to give instruction to those, from whom I ought to receive the same: I had not writ it at first, but in the behalfe of my deare brethren, the Elders of the Church, unto the guiding of whom God hath called me: In regard the said Church being composed of many quarters, and it not being possible for me to be with them all, necessitie required, that they often

N 5

supplic

supplie my absence in the vi-  
 sitation of the sicke, whereun-  
 to they required my assi-  
 stance by this small Presi-  
 dent, my purpose was to  
 cause some few copies to bee  
 printed to put into their  
 hands, and by that meanes to  
 give them that assistance  
 with more ease, and with  
 more conveniencie. But  
 when it was further alleaged  
 unto me, it might serve also  
 for the use of others, either in  
 regard of their obligation  
 therunto, by the same charge,  
 or for that they were so mo-  
 ved out of their Christian  
 zeale, imployed themselves  
 in that pious and charitable  
 antie of visiting and comfor-  
 ting



ting the sicke. And that  
moreover and besides the  
reason hereof would not bee  
unprofitable to any of the  
faithfull in particular, who  
even in his best health should  
ever prepare himselfe for  
sicknesse and death: I  
yeelded to make it publique  
with this word of informati-  
on, which I suppose will arme  
thy ingenuitie to acquit me  
of all blame. I doubt not but  
thou wilt excuse the plaine-  
nesse of the stile; having re-  
spect both to the nature of the  
subject, & withal unto whom  
and for whom it was directed  
As for them that shall think  
good to make use of it, I in-  
treat them to beare with the  
length

length of it: Which I could not well avoid, as I desired, in a subject so fertile, and so hard to be contracted. This remedie there is for it, that this writing being composed of many disjointed parcels, and accomodated to the sundry dispositions of the sicke, they may be contented to cull out of them sometimes one, sometimes another, as they shall be adjudged more for their purpose, according to the circumstances of the persons they visit.

A



A  
**FAMILIAR**  
Instruction to  
*comfort the Sick.*

---

*When the sickness shall not as  
yet have any probabilitie to  
be mortall, there may be  
said to the sicke for his  
comfort that which  
here followeth.*

**S**IR,  
You must first  
of all know,  
that this sick-  
nesse came not to you casu-  
ally

ally, nor by chance, but rather by the wise government of the providence of God our Creatour, and Father, who so disposeth of prosperity and adversity, of health, and of sicknesse towards his children, that he never sendeth them, either the one or the other, but it is for his owne glory, and for their good and salvation. Which the Apostle Saint *Paul* setteth forth, *Ro. 8. 28. That to them that love God, all things worke together for good.* Now hee there speakes expressely of afflictions, in the ranke whereof are sicknesses. Now they love God, who  
first

first of all are beloved of him, and as the same Apostle saith, *called according to his determinate purpose.*

That you are of this number, you have occasion to take your assurance thereof by the faith he hath given you, in making you to believe that he is your Father and Saviour in his welbeloved Sonne Iesus Christ our Lord, and causing you to receive his spirit of adoption, which is he that giveth testimonie and beareth witness with our spirit, that we are the children of God, his heires and co-heires with CHRIST, *Rom. 8. 11. 16. 17.*

Hereof

Hereof ought you to take yet further assurance from the sanctification of his Spirit, thorough the which you are led and guided in his obedience: For *they that are led by the Spirit of God, are the children of God.*

Now unto them that are such, the Apostle Saint *Paul* saith, that all things worke together for good, afflictions, sicknesses, death it self: All are turned unto them by the grace of God unto their great good and profit, to serve unto the furthering of their salvation.

There are three speciall  
fruits

fruits which God causeth us to reape from our sicknesses, and afflictions.

The first is, the amendment of our life, awakening us out of our sinnes. In health and in prosperity, it is a thing too ordinary with us to flatter and to lull ourselves asleep in our sinnes, by reason of the great corruption of our nature, which maketh us inclinable unto all evill, and unprofitable unto all good. Very necessary then is it for us to be awakened and to be made sensible of our sinnes, to be displeased with them, and to recover our selves out of them. All  
which

which is wrought by the  
meanes of sicknesses, and  
other adversities of this  
life, which are the issues of  
sinne, and oftentimes are  
sent unto us from God to  
chasten and correct us for  
our sinnes. And therein our  
gracious heavenly Father  
sheweth how he loveth us,  
withholding us by this  
meanes that we perish not  
in our dissolutions, as a  
good Father, and one that  
loveth his children, he cha-  
stiseth them, and gives  
them the rod, when need  
requires it to stay them,  
they run not upon their  
owne destruction. This is  
it which Saint *Paul* saith,

1. Cor.



1. Cor. 11. 32. That when we are afflicted wee are chastened of the Lord, that wee should not be condemned of the world. And elsewhere he saith (Hebr. 12. ver. 6. 7. & 11.) That the Lord chasteneth him whom he loveth, and scourgeth every childe, he approoveth; if you suffer chastisement (saith the Apostle) God presenteth himselfe unto you as unto his children: For what sonne is he whom the Father correcteth not? And although all chastisement for the present time seemeth not to bee joyous, but grievous, nevertheless afterward it yeeldeth the peaceable fruit of  
 right-

*righteousnes unto them that  
are exercised thereby.* Wee  
must then in the first place  
gather this excellent fruit  
of our sicknesses to have a  
sensible apprehension by  
them of our so many and so  
grievous delicts, and offen-  
ces, whereof we stand  
guilty before God, to the  
end to crave pardon for  
them with repentance and  
humility, and to make unto  
him an holy protestation  
to make better perfor-  
mance of our duties hereaf-  
ter to walk in his obedi-  
ence and feare, thorough  
the assistance of his grace,  
and conduct of his Spirit:  
Which we must ask of  
him

*for the sicke.* 185

him by our fervent prayers, with faith and assurance to be heard according to his promises. And so shall we be able to say to him with *David*, that excellent servant of God, *Psal.* 119. 67. & 72.

*Ere thou didst touch mee  
with thy rod,*

*I er'd and went astray:*

*But now I have thy holy  
Word,*

*And make it all my stay.*

And also,

*O happy time may I well  
say,*

*When thou didst me correct:*

*For as a guide to know thy  
Laws,*

*Thy Word did me direct.*

And

And behold how the maladies of our bodies are unto us thorough Gods grace, good and wholesome medicines for our soules.

The second benefit sickness brings us, is to unloose, and pluck up our hearts from the earth, to lift them up unto heaven.

Experience shewes us that our hearts remaine over much fastened and rooted here below, whilst we are here in health and at our ease, we could be content never to budge hence. Nay, we could be content our felicity were here assigned us, and our sovereign happiness,

happines, so farre are wee  
blinded. But God who  
hath ordained us for a bet-  
ter life, makes us see and  
feelee how vaine and de-  
ceivable are the sweet al-  
lurements and imaginary  
prosperities of this mortall  
life, when it pleaseth him to  
crosse it thus with sicknes,  
and with so many miseries  
and discomodities, which  
accompanie us therein per-  
petually, from the cradle to  
the grave. This makes us  
know, yea maketh us cry  
out with *Esay, ch. 47. v. 6.*  
*That all flesh is as grasse, and*  
*the glory thereof as the flow-*  
*er of the field.* With *Da-*  
*uid Psalm: 90. 6.* *That the*  
*flower*

*flower of this short life is such that men are in perpetuall travell and martyrdom.* And with Iob, chap. 14. *That man that is borne of a woman is of short life, and fraught with sorrow.* And this is it God putteth us in mind of chiefly, when we feele our selves sick, or otherwise afflicted, to make us contemne the earth, and to aspire up unto heaven, to cause us to distast this miserable life, & to make us earnestly and heartily to relish and meditate on the heavenly life, to the end, that there where our treasure is, there also might bee our heart: and that our faith  
and

and hope might be weaned from the world, and from the things of the world to be raised up thither where they have their true objects, unto God, and to everlasting life : For also faith is not of things visible, but of invisible : And hope is not of good things present, but of good to come ; that is to say, of good celestiall and eternall, obtained in Iesus Christ, good so transcendently great, and so incomprehensible, that as Saint Paul saith, 1. Corinth. 1. 6. *Eye hath not scene, nor eare hath heard, nor hath entred into the heart*

O

of

of man, that which God hath prepared for those that love him.

There is yet a third excellent fruit, which God makes us reape from the sicknesses, he sendeth us: that is, that by this meanes he puts us to triall, and to the touch-stone, to purifie and to amend our faith, to make it eminently to appeare to his glory, and to the edification of our neighbour. For as by this meanes our faith is stirred up and elevated from the world unto God, from the earth unto heaven, from this life unto a life most happy and lasting  
for



for ever: as also is it by  
such tryalls exercised and  
examined, and as it were  
refined and made more  
pure after the manner of  
gold, which is tryed and  
purified by fire: Even as  
*Saint Peter, 1 Pet. 1.7.* It  
is also by this meanes  
drawn forth into evidence,  
and set in the light, with  
patience, constancie, and o-  
ther Christian vertues,  
which God hath infused  
into us, and which other-  
wise without this would  
not be knowne of any, and  
thereby would remaine  
without use, and without  
profit in regard of our  
neighbours. And indeed

we could not know what was the faith, and the patience of *Iob*, of *Abraham*, of *David*, and of such a number of other excellent servants of God, if God had not made them passe thorough the fire of sundry temptations and tryals, and we should not have at this day the worthy examples which we have to lead us to conforme our selves unto their imitation. It fareth with the faith and patience of Christians, as with the courage and valour of the souldier, which is not well scene, but in the midst of the battell: As with the light of the Starres, which  
appeares

appeares not but in the night: As with the odour and sweet smell of frankincense, which is not smelt, but when it is cast into the fire. Even so doth God make knowne unto our brethren the courage which he hath given us; when he causeth us to come into the hands of some rough and violent sicknes; he maketh to appeare unto them the brightnes of our faith, when he spreadeth over us some night of affliction, he maketh them smell the good perfume of our patience, when he casts us into some fire of adversitie; and by this meanes

our brethren not onely are instructed, edified, comforted by our good example, but withall led to praise and glorifie God, who it is that sustains and strengtheneth us amidst the infirmities of our flesh, sheweth forth and perfecteth his great strength in our great weaknes.

Lo then the principall and more remarkable spirituall fruits, which God of his goodnes propounds unto us to be reaped from our bodily sicknesses.

And for this cause then, Sir, now that God visits you with this sickness, and layes you on this bed of infirmities;

firmities; you must acknowledge, that it is his fatherly hand, that handles you on this fashion, as one of his children, and that hereby he calls you to the fruition of these excellent fruits and benefits, which have been declared unto you, for his glory, and for your good and salvation.

Acknowledge then that he would awaken you from out your faults and sinnes, that he would have you to have a feeling of them indeed, to breed in you a dislike of them, that ye might seek for the free pardon of them in his mercy, thorow Iesus Christ, that you may

renounce them with your whole heart, to take a scund resolution to serve him from henceforth, and to walk in his feare with more zeale and affection then heretofore thorough his grace. Is not this that which you promise?

Yes.

Acknowledge further, that it is his will to make you by this meanes to have a feeling of the miseries of this life, to contemne, and trample under foot the world and the vanities thereof, to the end to aspire with your whole heart unto the heavenly and everlasting life, and thereby to

answer unto the dignity of that condition, whereunto you are called, to be the child of God, and not the child of the world; to have your conversation as a Citizen of heaven, and not of the earth, and thereby to have you to seeke as Saint *Paul* saith, *Philip. 3. 20.* The things that are aboue, and not those that are here below. And is not this also the thing which you protest you will do all the dayes of your life, Gods grace thereunto assisting you?

Yes.

Acknowledge you lastly, that the good pleasure of

O 5                      God

God is to trie and examine you by this sicknes, to the end that your faith and patience might be made more perfect, and that they might be seen and known of your brethren and neighbours, that they might thereby be edified and comforted, and might thereby give glory to God, when they shall see that you shall beare patiently and constantly the sorrow, and the violence of this affliction, and that you shall dispose and apply your selfe to rest with a calme and peaceable mind, in all and whatsoever handling it shall please God to impose upon you with his  
fatherly



fatherly hand. Is not this also moreover the resolution you take?

Yes.

I beseech God, give you grace thorowly and happily to accomplish your holy promises, to his glory, and your owne salvation. It is your part also to pray unto him for the same, with your heart; otherwise you can never be able to performe it of your selfe. But if you ask it fervently with a true and lively faith in the name of his welbeloved Sonne Iesus Christ our Lord, doubt not but that according to his promises he heares you, yea from  
this

this very time forward he  
is neare unto you, and fills  
your soule with holy con-  
solations, strengthening  
you with patience, and e-  
ven solacing you as much  
as he shall know it to bee  
necessary for you, and by  
that meanes by so much  
the more will he oblige  
you to rejoyce and solace  
your selfe in his goodnes,  
and to glorifie his holy  
Name by thanksgiving.  
And this is it which he  
saith himself unto you, and  
unto whomsoever is affli-  
cted as you are, *call upon me  
when thou shalt be oppressed,  
and then will I helpe thee,  
and thou shalt honour me for  
the*

*the same.* Would you not then have us now addresse our prayers altogether joyntly with you, that it would please him to assist you with his grace?

Yes.

---

*A Prayer for the sicke, in whom there shalbe no appearance or signe of death.*

**L**ORD our good God and mercifull Father, we prostrate our selves in all humilitie at the feet of thy Divine Majestie, to acknowledge that, which is but too true, that we are utterly unworthy of any grace  
or

or mercy from thee, and are worthy of the lowermost hell: if thou shouldst deale with us in the rigour of thy justice, by reason of the numberlesse number of our finnes and offences, wherewith we feele and confesse our selves tainted and guilty before thee. But we beseech thee (that having regard to thy great and infinite goodnes, thou wilt be mercifull unto us poore sinners, and be mercifull unto us for thy deare Sonne Christ Iesus take our Lord, looking upon us not in our selves; but rather in the person of that Sonne of thy love, as members of his body,

body, reconciled unto thy  
Majestie thorow the bene-  
fit of his death. And as thou  
art the Father of Mercy,  
and God of all consolation,  
rich in compassion and free  
grace towards all them that  
call upon thee, and put their  
trust in thee. We beseech  
thee be graciously pleased  
to shew unto us thy plen-  
teous mercy both towards  
us, and generally upon us all  
that now call upon thee for  
thy grace, and particularly  
towards the person of this  
thy child and servant, lying  
on this his bed of infirmity.  
Give him to acknowledge  
in the first place, that he is  
not stricke by any other  
hand,

hand, but by thine; that he may learne to submit himselfe unto, and under the same in all humility and obedience. And to this end, let him remember that it is a fatherly and a sweet hand, which strikes not to destroy, but rather to save; and who after he hath wounded, healeth and quickeneth by the same wounds which he hath made. Make him to feele that he is a poore and miserable sinner, not onely to be issued forth of that masse of corruption out of which we are all sprung in *Adam*, but also and chiefly because that after it pleased thee to give  
him

him the grace to know thee the only true God, and him whom thou hast sent, Iesus Christ, in whom abideth eternall life, manifesting unto him by that meanes thy free adoption in thy welbeloved, reconciling him to thy self, and so having done him the honor to hold the rank and place to be one of the number of thy children and servants in the midst of thy Church, he hath not duly acknowledged these abundant riches of thy mercy, to love and serve thee with his whole heart, as he ought to have done, in renouncing the world, and in denying himself

himself: even as our ingrati-  
tudes are infinite, by  
which we fight ordinarily  
against thy bountifulnes and  
grace. O God and Father,  
touch him then in his heart  
with a lively sense of all his  
infirmities and offences,  
that without any way flat-  
tering of himself, he may  
escape and be freed from  
condemnation before thy  
sacred Majestie, may ac-  
knowledge that unto thee  
belongeth justice, and to  
himselſe confusion of face:  
may be altogether displea-  
sed at, and wholly deny  
himselſe, and may confesse  
that justly and by good  
right thou dost lay upon  
him



him thy chastisements :  
and that if thou shouldst  
deale with him according  
to his deserts, thou shouldest  
utterly overwhelm  
him under the unsupportable  
waight of thy justice,  
and shouldst cast him into  
the bottomlesse depth of  
eternall death. But withall  
make, Lord, this acknow-  
ledgment to serve onely to  
humble him, and not to  
precipitate him into the  
gulf of despaire, and that  
he being on the one side  
beaten downe, and dejected  
to the earth by thy mighty  
hand, not so much by the  
sense of this sicknes, as in  
the sense and feeling of his  
sins,

sins, he may on the other side by the same hand of thine be succoured, relieved, and raised up againe in firm hope, thorow the consideration of this thy incomprehensible mercy, out of which thou hast given us so precious; so rich a pledge as thy deare Sonne Iesus Christ our Lord, whom thou hast not spared, but rather hast given him up unto death, yea unto the ignominious and accursed death of the crosse, to redeeme us from the ignominy and curse of sin. Graunt Lord, that this thy poore servant may have his whole refuge there, excite and streng.  
then

then his faith, by the which  
he may seek and find in  
that death and entire obedi-  
ence of thy Sonne, the ex-  
piation of all his sinnes and  
disobediences, and may  
firmely imbrace and lay  
hold on his perfect righte-  
ousnes, with the which be-  
ing prepared and cloathed,  
he may find peace with  
thee, and boast himselfe in  
and of the hope of thy glo-  
ry, even in the very midst  
of his troubles: And that  
thus the sorrowes of the  
curse wherewith thou visi-  
test him in his body may be  
sweetened thorow the rest  
and contentment of his  
soule, that if it be thy good  
pleasure

pleasure to raise him up-  
gaine from this sicknes, and  
to prolong his dayes, as  
thou doest not thereof as  
yet bereave him of good  
hope, give him grace to use  
them aright, to thy glory,  
and that perpetually nou-  
rishing the memory of this  
gracious favour received  
from thee, it may serve to  
consecrate the remainder  
of his life to serve and ho-  
nour thee with so much  
the greater affection and  
zeale. And to this end, give  
him to receive this sicknes  
as a fatherly chastisement  
comming from thy hand to  
awaken and to withdraw  
him from his sinnes, and to  
make

make him take up an holy resolution by thy grace, all the dayes of his life thorowly to make a deep impression in his memory, of his duty and of that obedience, whereunto hereby he stands obliged unto thee to walk in thy feare more purely, and more affectionately for the time to come then he hitherto hath done. Blesse unto him the remedies which thou permittest him to use, whereby to receive ease in his diseases: moderate the sharpnes of his griefs, and shorten the course of them, if thou knowest it to be expedient for him, that thereby

by he may have a subject of glorifying thee, and of rendering thanks unto thee for the same. But if it be thy will yet to continue any longer, or even to augment unto him this sickness, grant it may be alwayes for his good, and give increase of strength and of constancie to be able to beare these thy trials with a calme and meek mind, without any impatiencie or grudging: and that thus in these truly christian testimonies of his faith and Patience, thou maist be glorified, and his neighbours edified and comforted. And that even he also by this experience  
had

had of the miseries of the world, and of this life, may be taught to wean his heart and affections from them, to raise them up heartily unto the meditation and diligent search of that repose and incomprehensible happiness which is set before us in heaven, and in everlasting life. Grant also Lord the like graces unto all others that are sick and afflicted: Comfort them, and strengthen them, as thou knowest shalbe needfull for them: and above all, give them power evermore with a true and lively faith to embrace thy mercy in Iesus Christ, therein to  
P find

find matter of consolation.  
Hearc us Father of grace,  
for the same thy deare Son  
Iesus Christ our Lord his  
sake, as we humbly beseech  
thee in that forme of pray-  
er, which he himselfe hath  
commanded us to offer up  
unto thee :

*Our Father which art in  
heaven, &c.*

And because, Lord, that  
without faith we cannot  
please thee, we beseech thee  
so to increaſe the same in  
this thy ſervant, and in us,  
that he may be enabled e-  
ven unto the laſt gasp of  
his life, and we with him,  
to perſevere in the ſame,  
and to be evermore readily  
disposed



*for the sicke.*

315

disposed thereof to render  
unto thee a pure confession  
both with heart & mouth,  
as we now do:

*I beleeve in God, &c.*

Such is his faith Lord,  
and also ours: give us  
grace both to live and die  
in the same: thorow Iesus  
Christ thy Sonne our Lord,  
who in the unity of the Ho-  
ly Ghost, liveth & raigneth  
with thee, God eter-  
nally.

P 2

*When*

---

*When there is some likelihood, that the sicknesse will be mortall, there must be added other consolations, such as these following.*

**S**IR, You must ever be of good courage in the midst of this affliction, wherewith God continueth to visit you in your body; then you must know, that he sends it you, and continues it unto you, but for your good, and for the salvation of your soule: To teach you by this meanes, to come to a true knowledge of your selfe, as being

a poore sinner; to detest  
more and more your sins,  
to despise the world, to lift  
up your selfe wholly unto  
God, and to call upon him  
so much the more fervent-  
ly, with assurance to be  
heard, according to his ho-  
ly promises, and to obtaine  
from him Christian con-  
stancie which is necessary  
for you in this triall.

---

*The assurance of Gods mer-  
cy in Iesus Christ, the  
foundation of all  
comfort.*

**N**OW that which  
ought most to com-  
fort you, and to strengthen  
P 3 you

you with courage and patience, which is that assurance which you must evermore take, that God for his welbeloved Sonne, Iesus Christ our Lord his sake, embraceth you in his love and free gracious good will, hath pardoned your sins, hath adopted and received you into the number of his children, to make you an heire of the kingdom of heaven, by vertue of that purchase which Iesus Christ hath made for you by his death. Such an assurance will ever make you certaine, that nothing can befall you, be it in life, or be it in death, which shall

shall not be unto you a fa-  
vour and a blessing from  
your heavenly father, and  
which by consequence  
shall not be an helpe and a  
meanes ordained by his  
wise providence to ad-  
vance and lead you unto a  
happy life.

---

*This assurance comes from  
Faith.*

**T**Rue it is, that this assu-  
rance we cannot take  
of our selves, but it is this  
our good God, who gives  
it us, when by the power  
of his Holy Spirit, and by  
his Word, he creates in our  
hearts a true and a lively  
P 4 faith,

faith, with the which we receive and appropriate to our selves the promises of his grace, which he addresseth unto us in the preaching of his holy Gospell. These promises briefly import thus much. *That God so loved the world, that hee hath given his onely Sonne, to the end that whosoever beleeueth in him, should not perish, but have everlasting life, Iohn 3.16.* If then God give you the grace to believe in his only Sonne, and to embrace and lay hold on him for your Redeemer and Saviour (as we gather you do, by the profession you hitherunto have made thereof,

for the sicke. 32.

thereof, and do still inake  
the same in the midst of his  
Church ) you may and  
ought to take from thence  
an holy assurance, that God  
according to the infallible  
truth of his Word, hath  
received you into his love,  
that you shall not perish,  
but you shall have eternall  
life. Now this being so,  
what can you be afraid of?  
*Rom. 8. 30, 31. If God bee  
for us, who shall be against us?  
He who hath not spared his  
only Sonne, but hath given  
him for us, how shall he not  
also give us all other things  
with him? He hath given  
us the greater, namely his  
owne Sonne: shall he denie*

P 5

you

you then the lesse, to wit  
what ere may be necessary  
and expedient to keep you,  
and to uphold you against  
all manner of evils, both  
corporall and spirituall, as  
well in life, as in death.

*Faith applieth unto every  
faithfull one the premi-  
ses of the Gospell.*

**N**OW this application,  
( I spake of ) which  
you ought to make of the  
promises of the Gospell, to  
draw from them such an  
holy assurance, it is necessa-  
rily to be looked for in  
faith. For to believe in Je-  
sus Christ, is not to believe  
only



onely in the grosse, that there is a Iesus Christ; and that he that believeth in him hath eternall life: and it is not enough to believe that the promises of the Gospell are true in general, and out of us; The Devill himselfe believeth indeed all this, and yet hath no true faith for all that. But to believe in Iesus Christ, it is when the faithfull believeth, that there is salvation in Iesus Christ for himself; which the Devill cannot believe: And true justifying faith, and by which the just liveth, consists properly in this, that we apply unto our selves, and that every  
one

one of us appropriate in his owne particular to himself, the promises of salvation, to be able to say, every one in his owne behalfe, that which Saint *Paul* said in the person of every faithfull man and woman. *Gal.* 2. 20. *I live in the faith of the Sonne of God, who hath loved me, and who gave himselfe for me.* Also, *Tim.* 1. 2. *I know in whom I have believed, and am perswaded, that he is able to keepe that which I have committed unto him, even unto that day.* And againe, *Rom.* 8. 37, 38. *I am assured that neither death, nor life, nor Angels; nor principalities, nor powers,*

ers, nor things to come, neither height, nor depth, nor any other creature, shall be able to separate us from the love of God which he hath shewed us in Iesus Christ our Lord. This same faith bringeth us not a simple opinion, or conjecture of our salvation, but even an assured knowledge of it, according to that which Saint Iohn saith chap. 5. ver. 14. *We know that we are translated from death to life.* Also 1. Iohn 10. *Wee know that wee are borne of God.* And, I have (saith he Ioh. 5. 13.) written these things unto you, that believe on the name of the Son of God, that you might know  
that

*that you have eternall life.*  
This faith gives us to go to  
the throne of y<sup>e</sup> grace of our  
God. Heb. 4. 10. *With assu-*  
*rance,* so saith the Apostle,  
Heb. 10. 22. *Yea with a*  
*true heart, and in full cer-*  
*tainty of faith.* As also S.  
Paul, Ephes. 2. 12. saith that  
by Iesus Christ we have  
boldnesse and accesse in confi-  
dence thorough faith which  
we haue in him. This faith  
is called Heb. 11. 1. *an hy-*  
*postasie or substance of things*  
*that are hoped for:* That is  
to say, which maketh to  
subsist, and to have a being  
in our minds of the things  
believed and hoped for, nor  
more, nor lesse, then as if al-  
ready

ready we were in the actual possession and fruition of them. This faith makes us find peace and rest in our soules and consciences, and drives forth of them the feares and terrours which the sense of sin brings into them, and the apprehension of the judgment of God: according to that which Saint Paul saith, *Rom. 5. 1.* *That being justified by faith we have peace with God through our Lord Iesus Christ by whom also we have beene led through faith unto this grace, in whom we hold our selves firme, and boast our selves of the hope we have of the glory of God.*

*The*

---

*The gift of Perseverance assured to the faithfull.*

**M**oreover these passages propound and set forth unto us this holy assurance of faith, not onely for the present, but also for the time to come; and containe a promise, that God will give us to persevere in this faith even unto the end. Otherwise, where should this assurance be whereof the holy Apostle speaketh, not to be able to be separated from the love of God in Iesus Christ? Where should be this subsistence and being  
of

of things hoped for? How should we have in our soules a solid peace with God? How should we hold our selves firm in this grace? How should we be able to boast and glory in the hope of the glory of God? Such then is the incomprehensible bounty & goodnesse of this Heavenly Father, that he begins not in us the work of our salvation to leave it imperfect, according to that which Saint *Paul* saith to the *Philippians*, and in their presence unto all true faithfull ones, *Philip. 1.6. I am assured that he that hath begun this good worke in you,*  
*will*

will perfect it even unto the day of Iesus Christ. As besides he saith elsewhere, Rom. 11. 26. *That the gifts of God are without repentance*, that is to say, that he never unsayes them, nor ever retracts them.

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*Against the objection, that this assurance of faith is a presumption.*

**N**Or is there cause why finally this certainty of faith should be censured in us for rashnes and presumption: For on the contrary; it were extream rashnes & presumption in us, if we vouchsafed not to  
give



give credit unto so excellent promises of our God: and it is humility and obedience both to receive, and to rest in them with reverence. It is likewise said, *That he that hath received the witness of God, hath set to his seal that God is true, Iohn 3. 33.* That is to say, he hath (as it were) subscribed and given approbation unto the truth of God, which he sheweth in the accomplishment of his promises: And on the contrary, it is said, *1. Iohn 5. 10. 11* *That he that believeth not God, hath made him a lyer: because he hath not beleevd the record which God hath given*

given of his Sonne: And this is the record that God hath given to us eternall life, and this life is in his Sonne.

Two things might make us rash and overweening in this assurance which we take of our salvation. The one if we found it upon the worthines and merit of our works; *Rom. 3. 20.* For no flesh shall be justified before God by the works of the Law, and all they that seeke to be justified by them, are under the curse. This saith Saint Paul, *Galat. 3. 10. 2.* But it is not upon our own righteousness, which is none at all, that we found any such assurance,

assurance, but even upon  
the righteousness of him,  
whom God hath made to be  
sinne for us, 2 Cor. 5. 21.  
that is to say, a sacrifice for  
sinne: to the end that wee  
might bee the righteousness  
of God in him: and by whose  
obedience we are made right-  
eous, in stead as by the diso-  
bedience of Adam wee were  
sinners, Rom. 5. 19. The o-  
ther point which might  
make us overweening in  
this behalfe, might be this.  
If we presumed to acquire  
and get any such knowledg  
of our salvation by the sub-  
tilty and acutenes of our  
owne spirits or wits: it  
being so, that the naturall

man perceiveth not the things which are of God, thus saith Saint Paul, 1 Corinth. 2. 14. But surely we make account to have received, as the same Apostle speaketh, 1 Corinth. 2. 12. Not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given unto us of God. He saith yet further in the same place, 1 Cor. 1. 9. 10. That the things which in regard of us are altogether incomprehensible, God hath revealed unto us by his spirit. He addeth finally (1. Corinth. 2. 16.) That by this meanes we apprehend the will of Christ. Now by  
this

this spirit of God are led all  
they that are the children of  
God. And this more yet,  
saith the same Apostle; *Rom.*  
8.14. And it is called the  
spirit of adoption, and there-  
by wee crye *Abba Father.*  
(*Gal. 6.4.*) to wit, we in-  
voke and instantly call up-  
on God, as our Father. As  
also it is the same Spirit,  
(saith Saint Paul, *Rom. 8.*  
11.16.) which witnesseth to  
our Spirits that wee are the  
children of God. The same  
Apostle yet further saith,  
*Ephes. 1.13.14.* That when  
we believe the Gospell, wee  
are sealed with the holy Spi-  
rit of promise, which is the  
earnest of our inheritance,  
untill

untill the redemption of the  
purchased possession unto the  
praise of his glory : teach-  
ing us hereby that the re-  
cord of the Holy Ghost re-  
ceived in our hearts with  
faith, is unto us as a seale  
which the Holy Ghost im-  
printeth in our hearts, to  
make us awfull of the pro-  
mise of God, and to assure  
us that we are his children,  
and that as in contracts  
which are made betweene  
men, they give sometimes  
earnest, that is to say, a part  
of the price agreed upon, as  
well to begin the payment  
as to make the match or  
bargaine irrevocable. And  
to give assurance, it shalbe  
firmly

firmly and constantly kept:  
Even so the Holy Ghost  
which by faith begetteth  
peace and joy in our hearts,  
is given us for earnest of  
our celestiall inheritance,  
(Rom. 14. 17.) to assure us  
by this beginning, of the  
spirituall goods, which  
God hath promised to his  
children, that he holdeth  
us for his purchased posses-  
sion, unto the praise of his  
glory, and without ever re-  
voking his promises, he  
will gather us finally in-  
to the full fruition of this  
heavenly inheritance.

2

There

*There must (if it be possible)  
bee drawne from the mouth  
of the sicke a confession of his  
sinnes, of his repentance, and  
of his faith. And if happily  
he have not the use of speech,  
but yet of understanding,  
he must be exhorted  
to answer by some  
signe.*

**N**OW then M. it is  
now your part to be  
of good courage, and to ap-  
ply unto your selfe soundly  
and heartily this holy do-  
ctrine, for the comfort of  
your soule. This doctrine  
hath been addressed and de-  
clared unto you by the  
preaching



preaching of the Gospell in the bosome of the Church of God, whereof you have the honour to be in the number: it hath been also confirmed unto you by the use of the Sacraments, in which you have communicated. Have you not received them with faith?

Yes.

Do you not believe according to the same, that God is not only your Creator, but that sinne having made you a cast-away, he is your Saviour in Iesus Christ?

Yes.

Acknowledge you not that you are a poore and

Q 2

miso-

miserable sinner, and confesse you not, that should he enter into a reckoning with you, to impute your sinnes unto you, you should of necessitie and unavoidably perish in death and eternall damnation.

Yes.

Do you not protest you are exceeding sorrie and much grieved for having so offended him, and that you do repent the same with all your heart?

I do.

Do you not utterly renounce all conceit and confidence in your owne righteousness, to settle entirely and wholly your hope in the  
sole

sole mercy of God, by  
the which he justifieth and  
saveth us in his beloved  
Sonne Iesus Christ our  
Lord?

Yes.

Believe you not that he  
hath received you in this  
his mercy, that he is ap-  
peased and at peace with  
you, and hath reconciled  
you into his favour and  
grace with him, in regard  
of, and thorow the obedi-  
ence and merit of the same  
Iesus Christ his Sonne,  
whom you firmly believe  
died for your sins, and rose  
again for your justifica-  
tion?

Yes, I do.

Q 3      Now

Now I beseech God to be pleased to establish you, and to increase in you more and more this faith, according to the which you must take a full assurance of being justified and saved, seeing God hath given you this grace to believe with the heart unto righteousness, and with your mouth to make this confession unto salvation, *Rom. 10. 10.*

---

To induce the sicke person  
to set up his rest, and to re-  
solve, bee it for life or be  
it for death, accor-  
ding to the will  
of God.

**B**Eing thus supported  
and sustained by the  
firme foundation of faith,  
you must take up an holy  
resolution, and expect con-  
stantly without all feare,  
such issue whatsoever  
it shall please God to send  
unto your sicknes, with a  
setled perswasion, that it  
cannot chuse but be profi-  
table and wholesome for  
you, be it that it please him

to cause you to injoy yet longer life here below, or be it, it shalbe his pleasure to withdraw you hence, to make you more happy. If it shalbe his pleasure to returne and restore you to health, as he is almighty, to fetch even the dead out of the grave, and to make them to live againe: This shalbe (if he please) to give you to serve yet further to his glory, yea more affectionately then ever hitherto, for which you have to pray unto him for the grace. But if his will be to lead you by this sicknes unto the end of your course, it shalbe to receive you in-  
to

to the fruition of that perfect happinesse which the Sonne of God hath so dearly purchased for you by the price of his bloud. And therefore go you unto him with an holy cheerfulness, in the assurance of his grace and favours, cheere up your self, and rejoyce in the happy exchange which you shall make of the earth with heaven, of this miserable and short life, for one that's most happy and permanent for evermore; from these wretched and perishing goods, unto goods celestiall and eternall, which eye hath not seene, nor eare heard, and which farre sur-

Q5

mount

mount the thought of  
man, which God hath pre-  
pared for them that love  
him.

Are you not then well  
resolv'd to conform in all  
this your will unto the will  
of your Father in heaven?  
To the end, that be it whe-  
ther you live, you live to  
the Lord, or be it that you  
dye, you dye to the Lord,  
*Rom. 14. 8.* Being well assu-  
red that Christ shalbe unto  
you alwayes gaine, both in  
life and in death?

Yes.

God grant you that  
grace.

To



To comfort and assure the  
sicke in the weaknesse of  
his faith.

**I**N the meane time, I am  
not ignorant, that your  
faith, how great and strong  
soever it may be, may yet for  
all that be small and weake  
in you: For during the in-  
firmities of this life, the  
Holy Ghost is but given  
you in a certaine measure;  
according to the which we  
know but in part, and our  
spirituall renovation is but  
yet here begun. Certaine  
it is, we cannot attaine here  
below unto the perfection  
of faith. And therefore I  
doubt

doubt not but your faith yet is infirme and weake, and cannot chuse but be tossed with sundry temptations, and skirmished with divers assaults of doubts and distrusts. But you must not therefore shrink or bee crest-fallen in courage: For this combat you feele in your selfe, it is the fight, which as Saint *Paul* saith *Galat. 5. ver. 17.* is in the soule of every faithfull one, between the flesh and the spirit, and therefore it is unto you an assured testimonie that you have faith. For as the flesh fighteth in you by distrust, the spirit also fighteth in you

you by faith; and this faith will never yeeld it selfe, being backt and sustained by the spirit of God, which will make it victorious. And how imperfect soever it be, God will make it sufficient unto you unto salvation: For it is not said, he that shall believe perfectly, shall be saved, but rather simply, he that shall believe. Besides as you feele in your self your faith weak and imperfect, so I doubt not, but you therewith feele an holy desire, that it might be strengthened and increased, and that your heart prayeth and maketh request unto God for the same.

same. Is it not true?

Yes, it is.

Now sith it is so, this faith, this desire that it might be increased, and this prayer you make for it unto God, are not these fruits of the spirit, and not of the flesh? And seeing they are the fruits of Gods Spirit produced in you; is not this a sure testimonie that you are led by the same, and by consequence the child of God? For all they that are led by the Spirit of God, are the children of God, as Saint *Paul* saith, *Rom.* 8. 14.

Courage then, Sir; say boldly with that holy Apostle in the midst of your combats

combats : I am assured that nothing shalbe able to separate me from the love of God which he hath shewed me in Iesus Christ our Lord

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*To assure the sicke against  
the temptations and ter-  
rors of conscience.*

**F**Oure things there are indeed , which in this spirituall combat may give you terror, stagger your faith, and trouble the peace of your conscience : Namely, the sense of your sinnes, the apprehension of death, the feare of the Devill, and the horrour of the judgement of God , before whom

whom we are to appeare at our going forth of this life. But against the feare of al these things, the goodnesse of God in the benefits of Christ, and in the testimonies he gives us in his Word, furnisheth you with good and sufficient remedies, thorowly to assure and establish you in invincible constancie.

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*Against the terrors proceeding from the sense of his finnes.*

**F**irst for the regard of your finnes, it is indeed very necessarie to have a thorow sensible apprehension

*for the sicke.* 353

sion and lively feeling of them, to humble you before God: But in as much as you protest you have a true and serious repentance of them, and do seek and lay hold of by faith the satisfaction and expiation of them in the blood of Iesus Christ, assure your self they can in no sort hinder the effect of your salvation. If you be a sinner, why, *Iesus Christ also came into the world to save sinners: 1. Tim. 1. 15. He is that Lamb of God that takes away the sinnes of the world: Iohn 1. 29. It is his blood which cleanseth us from all iniquitie. 1 Ioh. 1. 7. 9. And who-*  
*soever*

soever shall believe in him,  
shall receive remission of his  
sins thorow his name: Act. 10  
43. For this cause is it that  
there should be preached  
in his name: *repentance and  
remission of sinnes*: Luke 24  
47. Yea he himselfe invites  
us to himselfe to endow us  
with the fruition of such a  
good, *come unto mee all yee  
that labour and are heaue  
laden, and I will give you  
rest*, Matth. 11. 28. Go you  
then unto him, if you feele  
your selfe overwhelmed  
with the burthen of your  
sinnes in assurance to find  
remedic and rest to your  
soule. And for this selfe  
same cause performes he  
yet



*for the ſicke.* 355

yet ſtill dayly the office of  
an Advocat with the Fa-  
ther for us, *If we have ſin-  
ned* (ſaith Saint Iohn, ch. 2.  
ver. 1, 2. ) *We have an Ad-  
vocat with the Father, to  
wit, Ieſus Chriſt the righ-  
teous, who is the propitiation  
for our finnes.*

---

*Againſt the feare of death.*

**N**OW as touching  
death, why ſhould  
you feare it, ſeeing your  
finnes are not imputed un-  
to you? For by ſin it is  
that death entred into the  
world, (thus ſaith Saint  
Paul, Rom. 5. 12. ) and by  
conſequent, where there is  
no

no sinne, there can be no death. And indeed, as for eternall death, which the Scriptures call *the second death*, you have from it a full and a perfect release by the meanes of this faith, which God hath given you. *Verily* (saith the Son of God, Iohn 5. 24. ) *I say unto you, that hee that heareth my Word, and believeth in him that sent me, he hath eternall life, and shall not come into condemnation, but is passed from death unto life.*

And as for the death of the body, whereunto we remaine still subject, it is not unto the faithfull a testimony

stimonie of Gods anger upon them, as it is ever such unto the reprobate, but rather a great and singular favour of his bounty, and which bringeth them an infinitenes of excellent commodities. First of all it delivereth and setteth us free from all manner of evils, and dangers, putting an end unto such a number of miseries, vexations and griefs, which exercise and disquiet us uncessantly both in our bodies and in our mindes, during the course of this miserable life, or rather of this continuall death, wherein we languish here below: and  
by

by drawing us out of this corrupt world, imbrued in malignitie; with the corruption wherof we cannot chuse but be infected, as with a contagious ayre, to see our selves brought to this unhappy necessity of offending daily the goodnesse of our heavenly Father, so many wayes as we do.

Secondly, corporall death is an entrance to us into a true life, by the benefit of Iesus Christ, who hath himselfe passed thorow this death, to make the passage happy and dangerlesse unto us : it is a safe bridge unto us, to passe us and convey

ns out of the world unto  
God, from earth to heaven,  
and out of the calamities of  
this transitorie life unto  
the incomprehensible bles-  
sednesse of life eternall: un-  
to that fulnesse of joyes,  
which is (as *David* saith,  
*Psal. 16. 11.*) in beholding  
the face of the Lord. This  
is the happinesse which  
your soule shall injoy even  
from your very instant de-  
parture out of this body.  
And as for your body,  
which shalbe put into the  
earth, this shall not be for  
it, there to perish for ever,  
but rather there to rest on-  
ly for a time in expectation  
of a blessed resurrection:  
For

For this cause is it, that the death of the faithfull is called *a sleepe* in the Scriptures, and they are called, *they that are asleepe*, in regard of their bodies, which at the last day shalbe awakened, and raised up out of the dust, to possesse together with their soules glorious immortality, being made conformable unto the glorious body of our Lord Iesus Christ, *Philip. 3. 21.* He is the head, and they are the members: And therefore it must needs be that the members be made like and conformable to their head.

What do you then find  
now

*for the sicke.* 361

now in death, which should astonish or affright you, seeing it will deliver and set you free from all evil, and will mount you up to the highest pitch of all happinesse? But rather you shall find in it nothing, which makes not for your comfort, and to settle and warrant you, and which for that cause ought not to make you wait for it with resolution and repose of spirit, yea to breath and long after it with all your heart, when the houre thereof shall come. And to say with Saint Paul, *My desire tendeth and endeavoureth to go hence, & to be with Christ*

R

*Against*

---

*Against the feare of the  
Devill.*

**A**S for the feare you may have of the Devill, you see now how you have no great subject to feare him, seeing that death cannot hurt you, but by that death wherco he hath the empire and power thereof. Now the Apostle witnesseth that Iesus Christ hath not onely by death destroyed death, but also him that had the power of death, to wit, the Devill, *Heb. 2. 14.*

Our Lord saith himself,  
that the Prince of this  
world



*for the sicke.* 363

world hath nothing in him: Nor then hath he ought in those that are his members, of the number of whom (by the grace of God) you are one. Besides for us, and for our profit it was, that the Son of God fought with, and hath vanquished and overcome him upon the Crosse, upon the which *he hath* (as Saint Paul speaketh, Col. 2. 15.) *dispoiled the principalities and powers of hell, which hee openly led in show, triumphing over them in the same.*

I doubt not but this enemy of our salvation will performe his utmost a-

R 2                      gaint

gainst you to astonish and trouble our faith. For as S. Peter saith, 1. Pet. 5. 8, 9. Our adversarie the Devil goeth about like a roaring Lion, seeking whom he may devoure. But Saint Peter addeth: That we must resist him, being strong in faith. Resist you the Devil (the same saith S. James, ch. 4. 7.) and hee will flye from you. Now to resist and overcome him, you must be furnished with the armour of God, whereof S. Paul speaketh to the Ephesians, chap. 6. ver. 16. Taking above all (as he saith) the shield of faith, by the which you may quench all the fierie darts

for the sicke. 365

darts of the Devill.

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*Against the apprehension of  
the judgement of God.*

**T**Here remaineth the  
feare you may happily  
take of the judgement of  
God, before whom you  
must appeare. But wheron  
now shall this apprehensi-  
on be founded? Seeing  
your sinnes shall not be im-  
puted unto you, seeing you  
shall not be condemned  
thereby unto death, seeing  
it shall be to no purpose for  
Satan there to accuse you,  
you being there absolv'd  
and justified by the grace of  
God. This is the doctrine

R 3      which

which S. Paul affords us,  
*Rom. 8. 32. 33. Who shall  
lay any thing to the charge of  
Gods Elect, it is God that ju-  
stifieth? Who is he that con-  
demneth? it is Christ that  
died, yea rather that is risen  
again, who is even at the  
right hand of God, who also  
maketh intercession for us.*

Thus then you must in-  
deed appeare before God,  
but not as before a severe  
and rigorous judge, but ra-  
ther as before a mercifull  
and an appeased Father to-  
wards us in Iesus Christ,  
By Iesus Christ, I say,  
whom you have himsele  
for an Advocat and Inter-  
cessor with the Father:  
dndw      E R      Now

Now he shall not be denied by the Father in his request for you, by Iesus Christ, whose member you are. *Now there is no condemnation to them that are in Iesus Christ*, saith Saint Paul, *Rom. 8. 1.* By Iesus Christ in the end, in whom you believe. Now he that believeth in me (saith he) hath eternall life, and he shall not come into condemnation, but rather is passed from death unto life.

Is not this then, Sir, your faith, and firm beliefe, that by the benefit of our Lord Iesus Christ you have the remission of your sins,

*R 4*

*Iohn*

*John 5.24.* That you are saved from eternall death, and set free from the rigor of the judgment of God, and that by consequent Satan cannot prejudice or bring you any hurt by his accusations and temptations, and that your bodily death cannot but be happy and profitable to you every way.

---

*One must also draw from the  
sicke a protestation of  
his charity towards  
his neighbour.*

**F**Inally, Sir, it being so that faith worketh by charity, and necessarily produceth

---

duceth it, seeing it hath pleased God, that you are at peace with him by faith, you must also be at one and in peace with all your brethren and neighbours thorough true Christian charity. And therefore tell us if you renounce from your heart all hatred, rancour, and enmity against all men, without any exception, and do desire the welfare and salvation of all in generall, and of every one in particular, as your very owne?

Yes, I do.

Do you not forgive honestly and with a good heart all them who have any way whatsoever it be

R 5      offen-

offended you, as also reciprocally you do ask forgiveness of all them whom you have any way offended?

Yes.

Now Sir, must we herewithall addresse our prayer unto God, to the end it would please him to strengthen you in the faith, which he hath given you, and to make more and more to abound in you all graces, it is your part to humble your selfe with us before him, and to lift up unto him your heart to implore his mercy from the depth of your soule.

A



*A Prayer for the sicke, in  
whom there shall be like-  
lihood of death.*

**O** Lord our good God,  
and mercitull Father,  
we are indeed every way  
unworthy to lift up our  
eyes towards thee, for the  
multitude and grievous-  
nesse of our sinnes and  
transgressions, wherewith  
we are tainted and blemi-  
shed before thy face. But  
it is not in the confidence  
of our owne worthinesse  
that we dare presume to  
present our selves at the  
feet of thy sacred Majestie,  
but rather in the assurance  
of

of thy great compassions  
and the perfect obedience  
which thy deare Sonne Ie-  
sus Christ our Lord hath  
performed unto thee in our  
name, with whose righte-  
ousnesse we beseech thee  
to cover and adorne us  
with thy grace, that tho-  
row him, and in thy favour  
we may be reconciled and  
acceptable. But now we  
beseech thee, O good God,  
be pleased particularly to  
impart this great mercy  
unto this thy poore child  
and servant, cast downe un-  
der thy mighty hand, a  
poore sinner indeed, and  
such a sinner as should for  
ever remaine overwhel-  
med

med under the heavy  
waight and rigour of thy  
soveraigne justice, if thou  
affoordest not him thy infi-  
nite mercy.

Graunt him grace more  
and more to enter into a  
serious examination and  
acknowledgment of his  
sinnes, that thereby he may  
conceive a true detestation  
of them, which may beget  
in him true repentance,  
and may further him and  
put him on forward unto  
an entire and absolute deni-  
all of himselfe, to have his  
whole refuge unto thee,  
and to thy mercy, in the  
meane time receive him  
graciously, Lord, shew unto  
him

him a fatherly countenance,  
establiſh him, and comfort  
him, ſay unto his ſoule, I am  
he that is able to enſafe  
thee, diſpoſe his heart to  
receive patiently and with  
thankfulneſſe this fatherly  
correction which thou ſen-  
deſt him, and to reſignep  
wholly himſelfe into thy  
hands, to range himſelfe  
peaceably unto whatſoe're  
it ſhall pleaſe thee out of  
thy ſacred wiſdome to or-  
daine for him. Lord, thou  
knoweſt better then he  
himſelf, or we, either whe-  
ther is more expedient for  
him, that he ſhould live, or  
die. If thy good pleaſure  
be he ſhall live, let it be that  
ho

he may live wholly unto thee: So as that having well profited by these thy chastisements; he may learn to love thee, to honour, and serve thee all the dayes of his life in the midst of thy Church, by studying perpetually therein to bring forth the fruits of pietie and holines worthy of thy Gospell, and bebecoming the child of such a Father, and the service of such a Master: And so thou mayest be glorified in him, and his neighbours edified. But if otherwise it be thy will to take him out of this miserable world, give him assurance that it shalbe to put him

him in possession of thy heavenly kingdome; which thou hast prepared for him before the foundation of the world, and which thy Son hath purchased for him by the merit of his death. To this end, O Father of light, from whom descendeth every good and perfect gift, be pleased to give unto him a true and a lively faith, wherewith he may seeke, find, and lay hold on thy mercy for his sins, and true righteousness in the obedience of the same thy deare Son Iesus Christ our Lord, *who was delivered up unto death for our sinnes, and rose againe for our justification:*

Yea

Yea ascended into heaven  
to take possession thereof  
in our name, and by that  
meanes give us accessse and  
entrance thither, whence  
sinne had banished us. Im-  
print in his heart by the  
Power of thy holy Spirit a  
full certainty of all these thy  
graces, that thereby he may  
be enabled to repose him-  
self peaceably in thy mercy,  
and to overcome happily  
all temptations and crosses,  
which Satan and his owne  
flesh would lay before him,  
to trouble the serenitie and  
cleerenesse of his faith, and  
the tranquillitie of his con-  
science. Let not his finnes  
then plunge him into de-  
spaire,

despaire, seeing they have been so fully payed and satisfied unto thy justice, not by gold or silver, but by the precious bloud of thy Christ, as by that Lamb without spot and blemish. Let not death affright him, seeing that sinne being destroyed and abolisht in him, which is the sting of death. it may remaine unto him disarmed, and without power to hurt him. Yea that his soule being separated from his body by corporall death, it shalbe to go unto thee victorious, and freed from the captivity of sin, thereby to tast thorow y fruition of it that blessed life



life which he hath not tasted of in this world but by hope : leaving indeed his body in the earth, but not for ever, but rather to be refined, transformed; and made (in due time) conformable to the glorious body of his head by the benefit of his resurrection. Let not Satan daunt him any more, seeing he cannot hurt him, but by sinne and death, the dominion whereof he hath lost in his behalfe : Assure him in the end, that in vain that accuser shall lay ought to his charge at the throne of thy justice, seeing that he being already absolved and justified by thy grace,  
there

there is no Iudge that can  
condemn him. Let it be thy  
good pleasure, also O good  
God, to shew thy fatherly  
mercy unto all other sicke  
persons , comfort and  
strengthen them according  
as thou knowest they have  
need thereof: And above  
all graunt them the grace  
to embrace evermore with  
a true and a lively faith thy  
mercies in Iesus Christ, that  
therein they may find all  
matter of comfort. Graunt  
also unto us all that grace,  
Lord, that by this example  
we may profit, and learne  
to renounce the world, and  
our selves, to imploy those  
few dayes we have here be-  
low

low to live, to meditate on  
thy wisdom, to walk care-  
fully in thy feare, to weane  
our hearts from the vani-  
ties of this life, to raise  
them up to the meditation  
and expectation of the ce-  
lestiall life; And to this  
end to be alwayes prepared  
and in a readinesse to ap-  
peare before thee, in assu-  
rance to be entertained and  
received in thy great mer-  
cie, even for thy deare Son  
Jesus Christ our Lord his  
sake: In whose Name we  
beseech thee, O Father of  
mercie, to heare us, and in  
all other, which thou  
knowest better then we  
our selves to be necessarie  
for

for us, and this for thy  
poore servant, as we pray  
unto thee in that forme of  
prayer, which he him selfe  
hath commanded us to of-  
fer up unto thee.

*Our Father which art in  
heaven, &c.*

Lord increase that faith  
which thou hast planted in  
the heart of this thy ser-  
vant and child: defend him  
with it as with a strong  
shield, wherewith he may  
be enabled to quench all the  
fierie darts of the evill one:  
And graunt that perseve-  
ring constantly in the same  
unto the last gaspe of his  
life, he may evermore (at  
the least in heart) make  
thereof

*for the sicke.* 383

thereof unto thee a pure  
and Christian confession, as  
we will presently do both  
with heart and mouth :

*I believe in God the Fa-  
ther Almighty, &c.*

Such is his Faith, Lord,  
as also ours : give the grace  
to live and die in the same,  
thorough Iesus Christ thy  
Sonne our Lord, who in  
the unitie of the Holy  
Ghost, liveth and raigneth  
with thee, God eternally.

*Amen.*

*If*

If the sicke person continue long time, and yet alway with appearance of danger of death, it shalbe good to repeate unto the sicke now and then some of the aforesaid consolations, but especially those which serve to assure him, and to strengthen him against the temptations and combats of conscience.

And if happily the sicke person bee troubled with raving and fond imaginations, or otherwise be not of perfect memorie and good understanding, he heare any long discourse

for the sicke. 385

in a continued speech :  
there shal not be used unto  
him other then short sen-  
tences, such short questi-  
ons as these here follow-  
ing, also such as these, or  
others the like : And but  
talking to him by respits,  
and some pauses interpo-  
sed. :

Sir, you must take a  
good heart.

It is the fatherly hand of  
God which visits you for  
your good and welfare. For  
unto them that love God,  
all things do work toge-  
ther for their good.

Lift up your heart unto  
God to confesse unto him

S you

your finnes and offences,  
and to imbrace by faith his  
mercy in Iesus Christ,  
which he hath promised  
unto all those that repent  
and believe in him.

Have you not alwayes a  
good assurance in the mer-  
cie of God, and a steadfast  
faith in Iesus Christ your  
Saviour?

Yes.

Do you not believe that  
Iesus Christ died for your  
finnes, and rose againe for  
your justification? (*Rom.*  
*4. 25.*)

Yes.

Believe you not that he  
hath been made unto you  
by the Father, wisdom,  
right-



for the sicke. 387

righteousnes, sanctification,  
and redemption?  
(1. Cor. 1. 30.)

I do.

Do you not believe  
that you are freely justified  
by the grace of God, thro-  
row the redemption which  
is in Iesus Christ?

Yes.

According to your faith  
doubt not but God will  
free you, and securely pro-  
tect you from perdition,  
and give you everlasting  
life. For God gave his  
Sonne, that whosoever  
shall believe in him, shall  
not perish, but rather have  
everlasting life. *Iohn 16.*

Feare not death, seeing

by faith you imbrace Iesus Christ, who is your life. I am (saith he) the resurrection and the life: He that believeth in me, although he were dead, he shall live: and whosoever liveth and believeth in me, he shall never die. *Iohn 11. 25. 26.*

If your sinnes trouble and disquiet you, have recourse ever by faith unto Iesus Christ, and you shall find rest for your soule. Come unto me (saith he *Matth. 11. 28.*) you that labour and are heavie laden and I will ease you.

Feare not the rigour of Gods justice: For there is no condemnation to them  
that

that are in Iesus Christ. So saith the Apostle *S. Paul*, *Rom. 8. 1.* And who is he (saith he, *Rom. 8. 32. 33.*) who shall lay any thing to the charge of Gods Elect? It is God that justifies, who is he that shall condemne? It is Christ which died, or rather (which is more) which is risen againe, who also is at the right hand of God, and who maketh intercession for us.

Be not loath to leave this miserable life: which as *S. James* saith, chap. 4. 14 is but a vapour which appeareth for a short time, and then vanisheth away: sith in exchange ther-

of there shalbe given you  
life eternall, and therein the  
height of happines so tran-  
scendent and incompre-  
hensible, that neither eye  
hath seene, nor eare hath  
heard, nor hath entred into  
the heart of man, that  
which God hath prepa-  
red for them that love  
him.

*When*

When it shall appeare that  
the sicke doth notoriously  
draw on unto death, or  
seemeth indeed readie to  
give up the ghost; there  
may be yet further added  
(if need require) and re-  
peated this brieife consolati-  
on, with the prayer fol-  
lowing.

**C**ourage, Sir, you draw  
nearer now unto the  
end of the combat, which  
cannot but be happy for  
you, as you are assured of  
the victorie, by the meanes  
of your faith, which is the  
victorie which overcom-  
meth the world; and the

Prince of the world Iesus  
Christ your head and Savi-  
our stretcheth out his arme  
unto you, and stayeth atten-  
ding you at the end of the  
fight, to present unto you  
the incorruptible Crowne  
of glory, which he hath  
purchased for you by the  
price of his blood. Com-  
mend and commit your  
selfe then unto him with  
your whole heart: go un-  
to him with cheerfulness,  
cast your selfe into his  
armes, and say unto him, *my  
soule into thine hands I come  
to yeeld, for thou hast redee-  
med me, o God of truth, Psa.*  
31. We will beseech God  
again, that he will give  
you

you grace so to doe.

---

*A Prayer.*

**O** Lord, Father of mercy, and God of all consolation and comfort, unfold plenteously in this exigencie thy mercies and boundlesse comforts upon the person of this thy poor servant and child. Give him to reape now and to apply unto himselfe an abundant and excellent fruit and profit from those holy lessons, which thou hast (during the course of his life) taught him in thy schoole: Give him an invincible faith in this combat, arme him with thy

S S

whole

whole Spirituall armour,  
that he may be able to stand  
against all the temptations  
and ambushes of Satan;  
and having vanquisht them  
all he may abide stedfast. If  
thy justice astonish him, let  
thy mercy establish and  
comfort him, if his sinnes  
accuse him, let the obedi-  
ence of thy beloved Sonne  
excuse and justifie him. If  
the apprehension of death  
trouble him, make him be-  
hold the gate of eternall  
life. Open unto him, wher-  
unto thou goest to give  
him entrance: Thou hast  
given him thy Sonne, make  
good unto him such a gift,  
that it may not be vaine nor  
unpro-



unprofitable. He is one of the sheepfold of that great shepherd, let none take him out of thy hands. Thou hast begun in him his salvation, let not thine owne work remaine imperfect. And seeing thou hast led him on forward to the end of a painfull course, receive now his soule into thy hands, and carrie it into thy celestiall paradise, to that height and full accomplishment of rest and blessednesse in the companie and fellowship of thy blessed Angels, and of all the holy soules of thine Elect, which thou hast already gathered thither, there jointly

jointly to injoy together  
for ever the fulnesse of joy,  
which standeth in the be-  
holding of thy face. Heare  
us Father of grace for the  
sake of thy deare Son Iesus  
Christ our Lord; who in  
the unity of the Holy Ghost  
liveth and raigneth with  
God eternally. *Amen.*

---

*A brieft consolation to give  
unto the neare friends of the  
deceased person, of whether  
sex soever, especially af-  
ter their retorne  
from the fu-  
nerall.*

**D**Eare friends, in this  
exigent it is, that you  
are

are to call to mind that holy and Christian instruction which you have received in the schoole of Iesus Christ; to make your profit thereof, by bearing patiently your affliction, and resting with humilitie and with a quiet mind in the will of God, whereunto evermore ours must conforme and submit it selfe: Our nature indeed in such accidents carrieth us to nothing but to teares, to plaints, and sorrowes: But the Spirit of God, the author of all new-birth, teacheth therein to keepe measure, and not to grieve after the manner of those  
that

that are without hope:  
(1 *Thess.* 4. 14.) If we be  
men in mourning, we must  
withall shew that we are  
Christians, adorn'd with  
Faith and with Hope, to as-  
sure us that this corporall  
death is unto the faithfull  
children of God (by the  
benefit of Iesus Christ) no-  
thing else but a doore to  
enter by into everlasting  
life, *Iohn* 5. vers. 28. 29 and  
that for the regard even of  
their bodies themselves,  
that the earth receiveth  
them but a pledge, they  
shall heare one day the  
voice of the Lord, that shall  
cause them to come forth  
of their graves into their  
resurrection

resurrection of life; that the  
partie deceased (he or she)  
may there be of the num-  
ber of the children of God,  
the witnesses, and the  
marks, and badges, that  
God hath given him there-  
of by the good profession  
of pietie and integritie  
which he practised in the  
midst of his Church, unto  
the last gasp of his life,  
ought not hereof to leave  
any scruple or doubt in us.  
He lived to the Lord, and he  
is dead to the Lord, by con-  
sequent he is happy & re-  
steth from his labours, *Apo.*  
*14. 13.* by the heavenly wit-  
nes of the Spirit of God  
himselſe. You have then no  
subject

subject matter to weepe o-  
ver him, in regard of his e-  
state, which is not to be  
bewailed: he being every  
way most happy. He hath  
likewise a great advantage  
above us, that remaine still  
in the world after him: for  
he is arrived at the haven  
of happines, whereas we  
are still tossed under the  
storme and tempest of the  
troublesome and dange-  
rous Sea of this miserable  
world. And therefore farr  
better is it for us to breath  
after our going to him,  
then to wish him here a-  
gaine with us. As for the  
regard of your selves, who,  
in that which may concern  
this

this life, may receive some inconvenience by his absence, you must consider that God who gave him you, abideth for evermore for you, who is sufficient for us without all other things, whereas all other things are nothing without him. He it is who will continue evermore over you the care of his Fatherly Providence, if you continue alwayes to walke in his feare. I beseech him to give you the grace so to do, and that he will therein strengthen you with an holy resolution and with constancie.

*Conso.*

*Consolation for the sicke (extracted out of the holy Scriptures) to prepare them unto death!*

F. S. N.

**H**E that is of God, heareth the Word of God, and he not only heareth it, but keepeth it, and bringeth it into practice: For all things shall come to an end, and shall wax old as a garment: but the Word of God shall abide for ever. Now seeing it is so that by one man sinne came into the world, and by sinne death, and consequently all afflictions and adversities do thereon depend, upon just occasi-



occasion the life of man is  
but a continuall battell up-  
on the earth: in like man-  
ner the flesh fighteth a-  
gainst the Spirit, and the  
Spirit against the Devill,  
the world, and the flesh.  
Which are the enemies of  
our soules. But following  
the Apostles counsel to ob-  
taine the victorie in this  
Spiritnall battell, we must  
resist constantly by faith:  
For the victorie which o-  
vercommeth the world  
itis our faith, which is a  
certaine and assured know-  
ledge of the love of God to-  
wards us, according as by  
his Gospell he declareth  
himselfe to be our Father  
and

and Saviour by the meanes  
of Iesus Christ. Having  
then such a firm faith for  
your principall foundati-  
on, know ye and confesse  
unfainedly before the Ma-  
jestie of God, that you are  
a poore and a miserable  
sinner, conceived and borne  
in iniquitie & corruption,  
prone unto the doing of e-  
vill, unprofitable unto eve-  
ry good thing, and that by  
your sinnes you have trans-  
gressed without end and  
unceasingly the holy com-  
mandements of God. In  
the committing whereof  
you have purchased and  
brought by his just judge-  
ment ruine and destruction  
upon

upon your selfe. Notwithstanding you are sorry and grieved in your selves for having offended him, and do condemne your selves and your sinnes with true repentance, desiring that Gods grace may help and relieve your calamitie. Pray then in this firm faith, if you cannot with mouth, speak it in your heart: that God our most gracious and most mercifull Father enter not into judgment nor into an account with you; but would be pleased to have pitie on you in the name of his Sonne Iesus Christ our Lord, and that he would blot out your sinnes and  
ble-

blesse us by the merit of  
 the death and passion of the  
 same Iesus Christ, in whose  
 Name offer up unto him this  
 holy Prayer, which he hath  
 taught us, saying from your  
 heart: *Our Father which art  
 in heaven, hallowed be thy  
 name, thy kingdome come,  
 thy will be done on earth as it  
 is in heaven: give us this  
 day our daily bread, and for-  
 give us our trespasses, as we  
 forgive them that trespass  
 against us: and leade us not  
 into temptation, but deliver  
 us from evill. For thine is the  
 kingdome, the power, and the  
 glory, for ever & ever. Amē.*  
 F. S. N. Acknowledge  
 from the bottome of your  
 heart

heart your unrighteousnes,  
be sorry for your sinnes, re-  
pent uncessantly, and the  
kingdome of God will  
draw neare unto you: Ac-  
knowledge there is no  
righteousnesse, no innocen-  
cie, nor any good works of  
yours, nor in you: But ra-  
ther as the children of  
wrath, conceived and born  
in the sinne of old Adam,  
you deserve death and eter-  
nall damnation. Notwith-  
standing let not this, nor all  
the sinnes of the world,  
(when you should have  
committed them) affrighte  
you. For Iesus Christ the  
true Sonne of the eternall  
God, is made true man,

con-

conceived by the Holy Ghost, borne of the holy Virgin, to sanctifie and cleanse you: He suffered under *Pontius Pilate* many afflictions, injuries, and outrages, making himselfe a servant and captive to set you in full libertie. Iesus Christ was crucified as accursed, upon the tree of the Crosse, to deliver you, from the eternall curse. Iesus Christ died shedding forth his bloud, his precious bloud, to wash you, to redeem you, to deliver and wholly set you free from the death of hell, and from the power of Satan. Iesus Christ was buried in the  
grave

grave to burie all your sins,  
which he tooke away and  
blotted out. Iesus Christ  
descended into hell, in suf-  
fering extream sorrowes,  
to free you from all the  
paines and sorrowes of  
death. Iesus Christ rose a-  
gain from the dead, to  
cause you to rise again in  
your owne body, and unto  
glorious immortalitie. Ie-  
sus Christ ascended into  
heaven, to make you to as-  
cend up thither after him.  
Iesus Christ sitteth at the  
right hand of God his Fa-  
ther Almighty, being your  
Advocate and Intercessor  
towards him, and the at-  
tonement of all your sinnes.

T

We

We look for his coming to judge the quick and the dead, to render unto every one according to his works. But unto his faithful ones, that believe in him, he will not impute their sinnes, but having entirely justified them by his grace, will make them raigne with him in his heavenly throne for ever.

F. S. N. Such is the great myserie of our redemption, which by the working of the grace of the Holy Ghost, you must firmly believe was wrought for your salvation; And doubt not but that by the merit of Iesus Christ the  
head



head of his Church, you  
are a member incorporated  
into the same, returning  
him thanks in great humi-  
lity, that he hath been so  
gracious unto you, to have  
graunted you the happines  
to have lived in the com-  
munion and company of  
his faithfull ones, for ha-  
ving fed you with his  
Word, with his Body and  
Blood, acknowledging (as  
being fully assured) the  
great mercy of God, in the  
remission of all your finnes,  
which is made over unto  
you in Iesus Christ, who  
will raise you up againe at  
the last day, to make you  
raigne with him in life e-

verlasting, which he hath promised unto all those which believe in him, being baptised into his name.

Now, F. S. N. seeing you have this faith, doubt you not to receive the promise of Faith: for God is true, he cannot lie as man; Sooner shall heaven and earth perish: But the Word of God shall abide for ever. God is your Father and Creator, you are his creature and the worke of his hands: He hath not made you to destroy you: for he is the Saviour of all men, and will not the death of a sinner, but rather that he be converted and live.

Where.

Wherefore I declare unto  
you in the Name of God,  
that out of his great good-  
nesse and mercy he gives  
you full pardon and for-  
givenesse of all your sins  
thorow the sole merit of  
his Sonne Iesus Christ our  
Lord, in the shedding of  
his precious bloud, for he is  
the propitiation, not only  
for all your sins, but for all  
the sins of the world.

F. S. N. Iesus Christ  
saith with his own mouth,  
that all things are possible  
unto him that believeth.  
Believe then ( without  
doubting at all ) that Iesus  
Christ putting on our flesh,  
was made true man, wher-

in he died for you, having taken upon him all your finnes in his body, to abolish and blot them out. Set before and present unto God the precious death of his Sonne Iesus Christ, and for the merit of the same death and Passion ask his mercy, in saying from the bottome of your heart in great humilitie and repentance.

**O** Lord God Almighty, be mercifull unto me a poore and miserable sinner, for thy deare Sonne my Lord and Saviour Iesus Christ his sake, and by the merit of his Death and Passion be graciously pleased

sed to receive my soule,  
which I commend into thy  
hands.

P. S. N. Put your whole  
assured trust and confidence  
in God. For seeing he is  
for you, none shalbe against  
you: for Iesus Christ, who  
is the Lamb without spot  
or blemish, hath overcome  
all for you: He offered up  
himselfe once for you, and  
by the same sole oblation  
hath wholly abolished all  
your sinnes. He hath abro-  
gated, made void, and  
forecelesse your follie, un-  
righteousnesse, abominati-  
on, and obligation. With  
this good Lord Iesus  
Christ God the Father

T 4 hath

bath given you all things.

F. S. N. Be strong in Iesus Christ, who calls and inuites you by his Prophets, Apostles, and Evangelists, to resort, and freely to make towards him, saying, you that thirst, come unto the great fountaine, come unto me all you that travell and are heaue laden, and I will ease you.

F. S. N. Believe stedfastly that Iesus Christ hath discharged and set you free from all your sins, and hath reconciled you unto God his Father: Vnto whom in all humilitie and repentance, say from the bottom of your heart.

Lord

*for the sicke.* 417

**L**ord God Almighty,  
have mercy upon me a  
poore miserable sinner, for  
thy Sonne Iesus Christ my  
Lord and Saviour his sake:  
and by the merit of his  
death & passion be pleased  
to receive my soule, which  
I commend into thy hands.

F. S. N. Bee of good  
hope: For assuredly he will  
receive your soule, as his,  
for his Sonne Iesus Christ  
our Lords sake, who is the  
Saviour and Redeemer of  
all those that believe in  
him. *Moses* and all the  
Prophets have testified,  
that all Nations shall re-  
ceive salvation and blessed-  
nes by Iesus Christ. The

T 5

A-

Apostles and Evangelists  
do testifie, that Iesus Christ  
came not to call the righte-  
ous, but sinners to repen-  
tance, and to give his life  
for the redemption of ma-  
ny: for he hath shed his  
bloud for the remission of  
sinnes: Believe then, and  
doubt not in any wise: for  
Iesus Christ hath made you  
cleane from all your sinnes,  
having promised, that all  
they that shall believe in  
him, and in his Father that  
sent him, shall have eternall  
life, and shall not come into  
judgement, but shall passe  
from death unto life.

Well then, F. S. N. take  
a good courage in Iesus  
Christ:



Christ: For he hath loved you, and washed you from your finnes in his blood. Have then this stedfast faith to fight valiantly against the aduersarie, use no other buckler to defend your selfe withall, but this precious blood of Iesus Christ, which by vertue of his Death and Passion hath reconciled you unto God his Father: unto whom in great humility and repentance offer up this Prayer.

**O** Lord God Almighty, have mercy upon me a poore miserable sinner, for thy Sonne Iesus Christ my Lord and Saviour his sake: and by the merit of his Death

Death and Passion be graciously pleased to receive my soule, which I commend into thy hands.

F. S. N. Let this be your hope & stedfast faith, that that good God full of all mercy, will receive your soule, as his, into his hands, for his Sonne Iesus Christs sake. For there is no other Name under heaven given unto men wherby we must be saved, nor is there salvation in any other but in Iesus Christ. Arme your self then indeed with this gracious Iesus Christ: for he hath done all for you; he hath fulfilled the Law for you, he hath overcome all for you.

Well

Well then, F.S.N. cheer  
up your self in God, be you  
ever unmooveable in this  
lively faith: follow and i-  
mitate you the holy Patri-  
arks, Prophets and Apo-  
stles, who are all saved in  
this faith, who assure you  
all of them, that the adver-  
sarie can no wayes hurt  
you: For your suit is won  
by Iesus Christ, who is  
both your Iudge and Ad-  
vocat together. Wherefore  
say evermore in this sted-  
fast faith: that though I  
should walke thorow the  
midst of the shadow of  
death, yet would I feare no  
manner of evill. For thou  
Lord God art with me.  
F.S.N.

E. S. N. Also cease not to  
say from the bottome of  
your heart in great humili-  
ty and repentance.

**L**ord God Almighty,  
have mercy upon me  
poore miserable sinner for  
thy Sonne Iesus Christ my  
Lord and Saviour his sake:  
and by the merit of his  
Death and Passion let it  
please thee to receive my  
soule, which I commend  
into thy hands. So be it.

A

*A singular Prayer for a person greatly afflicted with sickness, which seemeth to approach nearer to death, then to life.*

With a short Catechisme, purposely made to instruct the sicke, and to make him contemplate by faith the great myste-  
rie of our redemption.

*Eccles. c. 18. v. 19. 20.*

*Use. Physicke ere ever thou be sick, before judgement examine thy selfe. and in the day of visitation thou shalt find mercy,*

**N**OW the Lord admonisheth us to pray  
con-

continually, especially when we are touched with his rods, wherefore all kinfolks and faithfull friends, that visit the sick person, ought not only to visit and be carefull for the body: but withall to seek and ask for the spirituall physick for his Soule. This must he do by good prayers, confession of finnes, and Christian exhortation according to the Word of God, without which man cannot live: and to this end that all things may be done in good order and with zeale. First of all it is meet to cast downe himselfe before the Majestic of God, and to call up-  
on

on him by beginning:

*Our helpe is in the Name  
of the Lord, &c.*

Then to present unto him  
the generall confession of  
sinnes; and consequently  
this present prayer as it  
followeth.

**O** Lord God Almighty,  
and Father of mercy,  
we are here assembled to-  
gether in the Name of thy  
welbeloved Son our Lord  
and Saviour Iesus Christ,  
thorow whom we are bold  
to present our selves before  
thee, to call upon thy holy  
Name, having our sole re-  
fuge unto thy Sovereigne  
and transcendent goodnes,  
which we not only desire  
to

to be sensible of, and to taste  
in our selves; but also in the  
necessitie of thy poore crea-  
ture here afflicted with  
corporall sicknes, and with  
the affliction and calamity  
of mind. We know Lord,  
that justly thou visitest and  
chastnest him with thy rods  
to make him to under-  
stand thy fatherly affection.  
But thy great mercies,  
which thou hast used to-  
wards our fathers, are not  
extinguishd, nor exhausted.  
For thou art that great e-  
ternall God, gracious and  
mercifull, that never chan-  
gest, with whom there is  
no variablenes, nor shadow  
of change. Thy holy Word  
teacheth



teacheth us most evidently  
that the whole earth is full  
of thy mercies, which are  
farre above thy justice.  
Wherefore Lord, mitigate  
thy rigour towards thy  
creature, have pity and  
compassion on him, for thy  
Sonne Iesus Christ our  
Lords sake. Look not up-  
on his sins, but looke upon  
the face of thy Christ, who  
hath fully satisfied thee for  
him, by offering up unto  
thee that great sacrifice of  
his body upon the Crosse.  
We beseech thee then; O  
most gracious God, full of  
mercy, to make him sensi-  
ble of thy grace, which  
thou hast never denied to  
thy

thy children. And because thou art our eternal Father well knowing whatsoever is needfull and expedient for our salvation. We pray not unto thee to lengthen unto him his life, or to abridge it: for we repose our selves upon thy holy will, whereunto onely we desire to be conformable. Thou art wise without counsell, to dispose of thy creature according to thy good pleasure. That if it shalbe thy pleasure to call him hence, who is he that shalbe able to resist thee? But if it be thy good pleasure to send him health & gaine, who is he that shall reprehend

reprehead thee? For all things are in thy hand, and nothing is done without thy will and holy providence. Yet Lord, if out of thy grace thou prolong unto him his dayes, thy rod shall serve him for a chastisement to amend him, and to convert him unto thee, and we together with him will render unto thee thanks and praises. But if thy will be determined to make him passe hence into a better life, wee beseech thee for thy Sonne Iesus Christ his sake to forget all his sins and transgressions, which thou hast been pleased to blot out and to wash  
away

away by the effusion of his precious blood; be graciously pleased thorow the merit of the Death and Passion of thy Sonne to receive his soule into thy hands; when as thou wilt call him out of this world. Lord God, despise not the work of thine owne hands: for behold here thy poore creature, as it were wholly overwhelmed, who catterh upon thee out of the depth of all these evils, presenting unto thee his sad and penitent soule, with his dejected and humbled heart, which we beseech thee to be pleased to accept as well pleasing unto thee, for thy

Sonne

*for the sicke.* 431

Sonne Iesus Christ our  
Lords sake: in whose Name  
thou hast promised to heare  
our requests. Wherefore  
Lord we beseech thee to re-  
ceiue us into thy holy pro-  
tection, to illuminate our  
hearts and understandings,  
to addresse our selves unto  
thee, to call upon thy holy  
Name, as thy Sonne Iesus  
Christ our Lord hath  
taught us to pray unto thee  
for the relieuing of all our  
necessities, saying:

*Our Father which art in  
heaven, &c.*

Finally, O God, most  
gracious Father, full of  
mercy, be pleased ever-  
more to support us by thy  
grace

grace and power, that by the infirmity of our flesh we fall not away. And because that of our selves we are so fraile, that we are not able to continue firm one minute of time, graciously strengthen us by thy Holy Spirit, and arme us with thy graces, that we may bee enabled to persevere constantly in the faith without which it is not possible to please thee. Bee graciously pleased then to confirme and establish us daily in the same, whereof we will make confession with heart and mouth.

*I believe in God the Father*

Father Almighty, &c.

Prayers being ended, notice shall be taken how the sicke person doth, and hee may bee asked how he feeleth himselfe touching the state of his health with gracious talke, and Christian Speeches. But if it appeare that he decline, and no token of recoverie appeare: a while after a fit time shall be chosen to speak unto the said sicke person, and to aske him whether he be not willing to heare talk of God, and to hearken to his Word: Whilst he is still in perfect memorie. So that if he be in-

V

clinable

clinable to entertaine discourse concerning God,  
the short Catechisme  
following shall  
be begun.

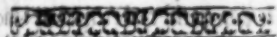
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*A short*

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# A SHORT CATE-

chisme, which is not onely  
to instruct the sick, but  
also to refresh his memorie  
with the great mysterie of  
our Redemption. For the  
better understanding and  
retaining whereof, in his  
latter dayes he ought to  
make confession of his  
faith, before the assistance  
of the faithfull: whereof  
one of them (in the Mini-  
sters absence) must questi-  
on him, as followeth.

The Minister.

F. S. **E**very man that  
N. **E**rightly knows him-  
U 2 selfe,

selfe, and is not ignorant of  
his owne condition and qua-  
littie: certainly he ought to  
acknowledge, that although  
he was created after the  
image and likenesse of God,  
neverthelesse he is conceived  
and borne in the sinne of old  
Adam, whereby he is made  
a poore and miserable sinner.  
ignorant, inconstant, and full  
of iniquitie; and consequen-  
tly subject unto all miseries,  
afflictions, aduersities; and fi-  
nally unto death: all which  
sinne hath caused: which  
God not willing to leave un-  
punished, daily afflicts us for.  
(or to speake more properly)  
hee chastiseth us in this  
world, that he might not con-  
demne

demne us with the world.  
 Wherefore, F. S. N. be pa-  
 tient in your sicknesse, and  
 you shall possesse your soule in  
 spirituall ioy. Acknowledge  
 your sins, and accuse you your  
 selfe before the Majestie of  
 God, whom you must looke  
 upunto and behold by faith,  
 making confession thereof  
 with heart and mouth be-  
 fore this whole assistance: for  
 it is written, that wee believe  
 with the heart unto iustifica-  
 tion, and confesse with the  
 mouth unto salvation. Hear-  
 ken then unto the questions,  
 which I will now propound  
 unto you, and answer them  
 faithfully, according to that  
 understanding which you  
 have

have receiued of the Lord  
Which if you cannot answer  
by reason of your weaknesse,  
and hinderance of your sick-  
nesse, I will answer for you,  
and it shalbe sufficient for  
you to giue vs to understand  
your heart, and constancie of  
your faith, in which you must  
live and die.

Go to then, I demand of  
you, wherefore and to what  
end were you created in this  
world?

*The Sicke.*  
To know God.

*The Minister.*  
Was it necessary for you  
to know God?

*The sicke.*  
Yes verily: For seeing  
he

he is my soveraigne good,  
without the knowledge of  
him, I had been more mi-  
serable then the bruit  
beasts.

The Minister.

Seeing you know God, you  
well know that he is power,  
wisdom, and infinite good-  
ness, one God alone in three  
persons, Father, Sonne, and  
Holy Ghost. He is that one  
God, whom Abraham, Isaac,  
and Jacob worshipped in spi-  
rit, and truth, hee is that one  
God Eternall, who created  
heaven and earth, and all  
things that are therein, is not  
such the knowledge of God  
which you have?

The Sicke.

Yes. V 4 The

The Minister.

But can such, and this  
simple knowledge of God con-  
duct and guide you straight  
to eternall life?

The Sicke.

Very hardly: For it is  
life eternall, to confesse and  
know one onely God, and  
him whom he hath sent his  
onely eternall Sonne, our  
Lord and Saviour Iesus  
Christ.

The Minister.

Why is it necessarie for  
you so confesse and know the  
Lord Iesus Christ?

The Sicke.

Because in Iesus Christ  
must recover all that I have  
lost in my selfe, by reason of  
the

the sinne of old *Adam*, in whom I am borne and conceived. Wherefore it hath been behooffull for my salvation, that Iesus Christ true God and true man, being clothed with our flesh, should give unto me of his free grace all that which I had lost in *Adam*.

The Minister.

It is very well said. Behold why Iesus Christ was conceived by the Holy Ghost, borne of the Virgin *Mary*, to purge and sanctifie you. For absolutely contrary hereunto him, you are conceived and borne in sinne, and of sinfull parents. Why do you not confesse, that without Iesus  
 5 Christ,

Christ you had remained a  
poore miserable sinner in e-  
ternall death?

*The Sicke.*

Yes assuredly. But I be-  
lieve and confesse that that  
good Iesus Christ hath re-  
conciled me unto God his  
Father.

*The Minister.*

But how hath he reconci-  
led you unto God his Father?

*The Sicke.*

By his Death and Passi-  
on in the shedding forth  
of his precious Blood,  
for to deliver me from all  
eternall paines. This good  
Iesus Christ hath suffered  
for me under Pontius Py-  
late many afflictions, inju-  
ries



ries and troubles : Iesus Christ it is, that was crucified for me. As accursed upon the tree of the Crosse, to free me from the curse eternall, wherunto *Adam* had obliged me. This my Saviour Iesus Christ was truly buried, to burie all my sinnes with him, to the end they might not be imputed unto me before God. It is my Lord and Saviour Iesus Christ which went downe into hell, suffering extream temporall anguish, to deliver me from the eternall.

The Minister.

*All this that you have now confessed of Iesus Christ, was it sufficient to save you?*

*The*

*The Sicke.*

No: According as the holy Scriptures ought in every thing to be fulfilled: For what had it profited me, that Iesus Christ was borne, crucified, dead, buried, and went downe into hell for me only, unlesse he had risen againe. Wherefore I believe and confesse, that my Lord, my Head, and Saviour Iesus Christ is risen againe from the dead, to make me to rise againe with him, as one of his meaner members unto life eternall.

*The Minister.*

Consequently, it is written, that he ascended up into  
heaven,

heaven, being now set downe  
at the right hand of God his  
Father. But what doth this  
his ascension benefit you?

*The Sicke.*

My Lord, my Head, and  
Saviour Iesus Christ is as-  
cended up into heaven, to  
cause me to ascend thither  
after him: for where the  
Head is, there are the  
members also. And I be-  
lieve that being set downe  
at the right hand of God  
his Father, he is my Advo-  
cat, intercessor, and onely  
Mediator with him, assu-  
ring me exceedingly, that  
none can hurt me, seeing  
that Iesus Christ is my Ad-  
vocate and Iudge both to-  
gether.

gether. Wherefore I have  
no occasion to feare the  
day of his judgment, when  
he shall come to judge the  
quick and the dead. For I  
believe and confesse in sted-  
fast faith, that there is nei-  
ther judgment nor con-  
demnation to them that  
are faithfull members of Je-  
sus Christ.

The Minister.

Who hath given you the  
grace to understand and  
know all these things?

The Sicke.

It is by the grace of the  
Holy Ghost, one only God  
with the Father, and the  
Sonne, by whose means we  
receive all the goods and  
gifts

gifts which are offered us  
in Iesus Christ.

**The Minister.**

Seeing you have already  
confessed that you are a mem-  
ber of Iesus Christ, it thence  
followeth that you are with-  
all incorporated into his  
Church, which you must be-  
lieve to be Holy, Catholique,  
and Universal.

**The Sicke.**

I do assuredly believe the  
Holy Catholique Church,  
washed and cleansed with  
the Precious Blood of Iesus  
Christ, for a bow which in the  
greatest humility I render  
him thanks, that he hath af-  
foorded me the grace to be  
one of the meanest mem-  
bers

bers of his Church, being baptized into his Name, he hath made me to live in the communion, unity, and love of the same, by having instructed me in his holy Word, and fed me with his true Body, steeped in his precious Bloud, into the hope of eternall life.

*The Minister.*

*Well, go to, seeing you are so well founded upon the lively Rocke, which is Iesus Christ, in knowing so well your selfe, you must confesse and acknowledge the principall good which you have received from this good Iesus Christ.*

*The Sicke.*

*It*

It is very reasonable: for  
I would not be ingratetull  
in not acknowledging the  
goods and gifts which  
I have received from God.  
Wherefore I confesse, that  
I poore miserable sinner  
have offended without end  
and without ceasing the  
goodnesse and justice of  
God, having transgressed  
all thy holy Commande-  
ments. In the doing wher-  
of I have deserved death  
and eternall damnation. Ne-  
verthelesse appealing to  
Gods mercy, I cry him  
mercy, and do believe and  
confesse without all man-  
ner of doubt or wave-  
ring, that full and perfect  
forgivenes

forgiveness of all my finnes  
 is graunted me by the sole  
 merit of the Death and Pas-  
 sion of my Lord and Savi-  
 our Iesus Christ, in the effu-  
 sion of his precious Blood,  
 wherein I assure my self to  
 be sufficiently and entirely  
 washed and purged: which  
 is the most transcendent  
 good and contentment that  
 I could ever have receiued:  
 and such is my faith, where-  
 in I will liue and die by the  
 helpe of the grace of Gods  
 Holy Spirit.

The Minister.

Seeing you haue receiued  
 so great a good from God by  
 the meane of his Sonne Iesu  
 Christ, it is fitting also that

you



you do his commandments. For even as he hath pardoned you, and remitted all your sinnes: in like manner must you pardon heartily all those which may have offended you. Otherwise you walk not according to God.

Sick, In this thing I have knowne the Law of Iesus Christ, to be the singular, sacred, and perfect Law: commanding us to love our neighbours, friends, and enemies as our selves. Wherefore I also intreat all those to whom I have done wrong, or said wrong, to pardon me as heartily, as I pardon all them that have offended me, desiring to do  
to the m

forgiveness of all my finnes  
is granted me by the sole  
merit of the Death and Pas-  
sion of my Lord and Savi-  
our Iesus Christ, in the effu-  
sion of his precious Blood,  
wherein I assure my self to  
be sufficiently and entirely  
washed and purged: which  
is the most transcendent  
good and contentment that  
I could ever have received:  
and such is my faith, where-  
in I will live and die by the  
helpe of the grace of Gods  
Holy Spirit.

The Minister.

Seeing you have received  
so great a good from God by  
the meane of his Sonne Iesus  
Christ, it is fitting also that

you

you

you do his commandments.  
For even as he hath pardoned  
you, and remitted all  
your finnes: in like manner  
must you pardon heartily all  
those which may have offend-  
ed you. Otherwise you walk  
not according to God.

Sick, In this thing I have  
knowne the Law of Iesus  
Christ, to be the singular,  
sacred, and perfect Law:  
commanding us to love  
our neighbours, friends,  
and enemies as our selves.  
Wherefore I also intreat all  
those to whom I have done  
wrong, or said wrong, to  
pardon me as heartily, as I  
pardon all them that have  
offended me, desiring to do  
to the m

them all good offices of love and kindnes, as to my good brethren and friends.

*The Minister.*

Now sith it is ordained by God that all men shall die, we cannot resist his ordinance: rather we ought evermore to conforme our selves to his holy will. Wherefore my brother, you must not think it strange, if I declare unto you the same which the good Prophet *Esay* declared unto King *Ezechias*, saying unto him from the Lord, Set thy house in order, for thou shalt die, & not live. This good advice ought to stirre you up thoroughly

rowly to set your selfe in good order, spiritually, in your conscience. And that is first of all to convert and turne you unto God, to bewaile your sinnes, as that good King did: To implore his mercy, in begging pardon at his hands, and saying alwayes in your heart, Lord God, be propitious and mercifull unto me poor miserable sinner, for thy Sonne Iesus Christ his sake my Lord and Saviour. And then you must not forget your house and familie, which you ought so well to set in good order, and so to dispose of by a good testament and last will, that it may

may remaine in peace and  
trauquillitie after you. But  
the better to give you to  
vnderstand how to dispose  
aright and to set in order  
your house, it is, that you  
give unto every one what  
belongeth unto him, with-  
out defrauding of any man:  
that you leave your wife  
endow'd with what is due  
to her, your children and  
kinsfolkes in good agree-  
ment and charitie: that af-  
ter your decease they may  
have no occasion to fall to  
dissention and diuision.  
This being done, you must  
quite forget all worldly  
cares, and affection to the  
world, which passeth away  
with

withall the concupiscence thereof. But he that doth the will of God, abideth for ever. Touching your children, you are only their naturall father for a time: but God is perpetually their Spirituall Father, having them in his holy keeping and protection, to preserve and sustaine them, to keep and deliver them from all evill, whilst they will but walk in his wayes. Besides in that you are a Christian, regenerate in the holy Sacrament of Baptisme, long since you knew that we have not here any Citie of continuance: for we looke for a better then this;

this; which is eternall.  
Wherefore I pray you in  
the Name of God, that you  
disquiet not your selfe for  
any affection you may have  
to this world: For here we  
are all but strangers, as our  
fathers, when as then the  
Lord God shall have ordai-  
ned and decreed that you  
must dislodge, flit, and go  
before us, will not you con-  
form your self unto his holy  
will and ordinance? As on  
the other side, if he see it  
expedient for your salvari-  
on to prolong unto you  
your life, as he did to that  
good King *Ezekias*, would  
you not content your selfe  
with whatsoever it shall  
please



please him to do with you?  
 Yes assuredly : for he is  
 Lord and Master, you are  
 but his servant. He is your  
 Creator, you are his Crea-  
 ture, and the work of his  
 hands. For this cause then  
 will he dispose of you ac-  
 cording to his will. Vnto  
 the which alone you ought  
 to conforme and humble  
 your selfe, saying from your  
 heart.

**L**ord God, thou know-  
 lest my necessitie, if it  
 shalbe thy good pleasure to  
 prolong and lengthen my  
 life, thy will be done, if it  
 be thy good pleasure also  
 to call me hence unto thee,  
 even thy will be likewise  
 done.

done. For thy creature  
(Lord) hath no other will  
but thine.

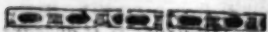
Now brother, comfort  
your selfe with God, who  
if he hath ordained to call  
you, your Calling shall be  
happy: For you must be-  
lieve and hope in firme  
faith, that he will make  
you rise againe in your  
owne body unto glorious  
immortalitie, to make you  
raigne with him in life e-  
ternall, which is purchased  
and given you by the ver-  
tue of the precious Blood  
of our Lord and Saviour Je-  
sus Christ: In whose time  
the Lord God blesse and  
protect you, and make his  
far

face to shine upon you, and be mercifull unto you. The Lord turn his face towards you, and preserve you in all happines. *Amen.*

**T**Hus done, if it appeare he grows worse and worse, and draweth on towards death, and tending to his appointed end, forthwith in his deadly agonie, we must not faile to repeate with a loud voice before him the Christian Consolation which is heere below promised. This doing, G O D graunt him grace well and faithfully to die in him. *Amen.*

HEB. XIII.

*Remember them that are afflicted, as being your selves of the body of the Church, and subject to undergoe the like afflictions.*



A PRAYER AGAINST  
the Apprehensions of  
Death.

PSAL. XVIII. III.

*The sorrowes of death compassed mee round about, and the floods of the ungodly men made me afraid.*

**O** Lord my gracious Saviour, when sorrowes presse us, and death threatens us, we looke up

into

unto thee, that art our life.  
Death thought to have  
daunted thee in the garden  
of Geth-semane: in such  
fort, that thou knowest  
well what the distresses are  
which it brings unto men.  
But as thou hast vanquish  
and overcome it, graunt me  
also the grace to vanquish  
& overcome it, to beare pa-  
tiently affliction, to submit  
my selfe to the will of my  
heavenly Father. Thou hast  
seene how the wicked did  
compasse thee about, as the  
flouds of waters. But now  
thou art in the happy haven  
of thy celestiall glory. But  
being there on high, despise  
not, nor sleight not thy  
X 3 Church,

Church, which is as yet in  
the midst of the waves, and  
stormes of the world.

Gather us also unto that  
happy life: draw us unto  
that wished port: still the  
furie of the winds, which  
trouble the earth: for

Lord, thou art our

Lord, we are

thy people.

## A Continued Sequell,

OK.

*An Uninterrupted Course  
of Comforts.*

**M**onsieur d'Ambe-  
saignes a Domestique  
Gentleman, of the late  
Monsieur the Marquesse  
of Monssay being sicke in  
the Castle of Plouer in Bre-  
tagne, Madame the Mar-  
quesse of Monssay sent to  
fetch Monsieur Pallory of  
Richelieu, Pastor and Au-  
thor of this Booke, to be com-  
forted by him: and as they  
expected from houre to houre

his death, for hee was in an  
agony from Monday eve-  
ning the ninth of March,  
1526. Vntill the morning of  
Thursday the tenth, in that  
sort, that hee was required  
after diuerse consolations, to  
redouble (during the space of  
that night) prayers hourly  
and oftener for him.

And because there are  
but two prayers in this prece-  
ding Booke to be said when  
the Sicke is in anguish, the  
first whereof is in the leafe  
331. The other in the leafe  
344. To satisfie the deuotion  
of certaine good men, the  
Authour hath caused to be  
added these prayers follow-  
ing, which he then said,



unto this second Edition,  
 to serve hereafter unto  
 the comforters who  
 shall assist the  
 Sicke.

---

X 5

Cons-



# COMFORTS

*for the Sicke.*

1. *A Prayer to be said when the sicke is in perplexitie.*

54.



Lord, our good God and gracious Father, the onely comfort of our soules, the gladnes of our hearts, our sole solace and refuge, yea our singular sweetnesse amidst the sharpest bitternesse and anguishes which oppresse us, we beseech thee to cast thy sweet

sweet and mercifull eyes  
upon this sicke person,  
which hath received this  
honour together with us  
by thy speciall favour to  
bee delivered from the  
power of darknesse; and to  
be transported unto the  
Kingdome of the Sonne of  
thy love: having opened  
his heart, as ours, to receive  
the Word of life, which al-  
one can save our soules.  
And as thou hast given him  
the wil to do wel, grant un-  
to him, and unto us also this  
happines, to give him to  
perfect the same according  
to thy good pleasure, and  
to finish his course in thy  
feare, that persevering in  
the

the confession of thy holy Name, thy light and thy truth may lead him, and bring him into the mountaine of thy holinesse. O Heavenly Shepherd, that hast Tent thy deare Sonne to seeke the lost sheep, and who repellst not the languishing soule that casts it selfe into thy bosome: accomplish in such sort thy strength in the weaknesse of this sicknes, that he may say with his whole heart: the Lord is my portion and my succour, therefore will I hope in him unto the end.

And seeing thou hast engraven and imprinted the seale of thine election upon  
the

the soule of this sick person:  
Yea sith thou hast sealed  
him with the scale of thy  
Spirit, for the Day of re-  
demption purchased unto  
the glory of thy Name.  
And seeing thy comforts  
are welcom to good soules,  
give unto this sicke per-  
son amidst the anguishes  
he suffers in his body, a vi-  
gorous and a constant soule,  
sweetly bedewd from the  
springs of sweet comforts,  
in the midst of the hot fits  
of his disease, and the  
which may make to flie up  
and to sparkle forth the  
flames of a sacred desire, e-  
ven unto the Sanctuarie of  
thy Holines, there to be-  
hold

hold with the eyes of his mind, the ineffable love thou bearest to thine Elect, and the glory inestimable which thou keepest in heaven for thy children.

And to this end give him a gracious refreshing; repaire his enfeebled forces, wasted and spent by the violence of his disease; quicken his heart by the sweetness of thy grace: kinde afresh his zeale, inflame his prayers, animate his sighes, restore unto him the joy of his salvation, and let the bones which thou hast broken, rejoyce.

As then thou didst that favour unto the Israelites,  
even

even then when they were  
in the desarts, to make  
them to tast of the fruits of  
the terrestriall Canaan, to  
the end to encourage them  
to make them to walk on  
forward with boldnesse to-  
wards the Land of Pro-  
mise. So (Lord) give unto  
this sick person, and unto us  
that are in the wildernesse  
of this world, an assurance  
of the forgiveness of our sins  
in the bloud of thy Welbe-  
loved, who was wounded  
for our trespasses, and brui-  
sed for our iniquities, peace  
in our consciences, a conti-  
nuall acknowledgmen of  
thy favours, a firm reliance  
on thy love, and joy in our  
soules;

soules, which are the fruits of the Celestiall Canaan, to the end that relishing that sweetnes, we may aspire with zeale and courage towards the end of our Spirituall Calling in Iesus Christ to be filled, not with milke and hony, but with the beams of thy glorious face, and with the rivers of thy pleasures with thee forevermore. For in possessing of thee (great God) we shall possesse all things: and in thee and thorow thee we shalbe all radiant with thy glory, and shining as the brightnes of the firmament, and as the Sun which shineth in his strength.

And



And during this small  
time which remains for us  
to live in this world, give  
us grace that thorow good  
works we may make sure  
our Vocation and Election  
to the end, that thus doing,  
the entrance into the eter-  
nall Kingdome of our Savi-  
our Iesus Christ may be a-  
bundantly accommodated  
unto us, bearing evermore  
in mind those words of thy  
Sonne Iesus Christ : that  
he that shall persevere, and  
shall overcome, shalbe clo-  
thed with white garments,  
and I will not blot his  
name out of the booke of  
life: But I will confesse his  
name before my Father,  
and

and before his Angells.

And to the end we may receive death (which is the end of our miseries) in good part; make us seriously to think on the future resurrection of our bodies, for as this day (according as thy Prophet *Amos* teacheth us) shalbe a day of darknes, not of brightnes, of heavines, not of joy, of destruction, not of salvation to the wicked, so shall it be the acceptable day of the Lord for the good, for (as thy Son our Saviour teacheth us) we ought to lift up our heads, and to rejoyce in that day, because our redemption is neare.

for the sicke.

485

In that day shall it be,  
(according to thy Prophet  
*Malachie*) that the register  
or book of remembrance,  
which is written before  
thee, of them which think  
of thy Name, shalbe ope-  
ned. If King *Affuerus* had  
in his Palace a Booke of the  
worthy exploits of his sub-  
jects, wherein he found  
written the good deeds of  
*Mardochus*, to recom-  
pence it: and shalt not thou  
have, O great King, by  
whom the Kings of the  
earth reign? Thy book of  
life and retribution, wherein  
are writ the names of thy  
children, whom by a singu-  
lar prerogative thou hast  
adopted

485. *Consolation.*

adopted for such in thy  
 Son Iesus Christ? David  
 surely knew this mysterie,  
 when as in his sorest affli-  
 ctions he said unto thee:  
 Lord thou tellest my wan-  
 derings, my tears are in thy  
 bottle, are they not in thy  
 Book?

Now to the end we may  
 bee acceptable to thee,  
 whilst we are compassed  
 with this mortall flesh,  
 graunt us the grace to live  
 in this present world sober-  
 ly, justly, and religiously, ex-  
 pecting that happy day of  
 the last resurrection, and  
 appearing of thy deare Son  
 our Saviour Iesus Christ,  
 who in the same shall trans-  
 forme

forme our vile bodies, to  
the end they may be made  
like to his glorious body,  
according to the effectuall  
power, whereby he is able  
to subdue all things unto  
himself. Vnto thee O great  
God throw thy Son Iesus  
Christ, in the Vnity of the  
Holy Ghost, be honour and  
glory for ever and ever.  
*Amen.*

---

2. *Another Prayer when  
the sicke is neare unto  
death.*

35. **O** Lord, our good  
God and Father,  
who out of thy great good-  
nes daily shewest downe  
upon

upon us a sea of bounty and blessings, and who hast in thy hand rest and labour, health and sickness, life and death. We poore sinners, setting our selves upon the assurance of thy goodnes, which is continually ready to relieve those that resort thereunto in the interim of their grievous assaults: unto the blessed haven of thy sacred mercy: We are bold in the name of this sick person, who fighteth against death, to lift up our hearts and our eyes towards thee, to the end that thy favour and grace may serve unto him for a starre of light, and a guide, in that voyage  
which

which his soule maketh  
from earth to heauen, and  
from this mortall life, unto  
the immortall, to persist  
firmly in the faith even un-  
to the end, without being  
terrified or shaken by  
temptation, illusion, or by  
any other stratageme of the  
enemie.

Thou art O great God,  
the light of all them that  
hope in thee, and who led-  
dest thy people Israel thro-  
row the ghastly wilderness  
by a pillar of fire in the  
dark night, therefore we be-  
seech thee to enlighten  
with thine assistance,  
and holy protection this  
thy childe in the darke-  
some

some passage of death.

And surely Lord, experience shewes us that when humane means seeme most to faile vs, then is it that thou keepst nearest unto thine to comfort them with thy right hand, handling them with thy helpfull hand, with gentle and cherishing fomentations: and that thou makest them sensible that the point of their extreame need is the opportunitie of thy succours. And therefore is it, that now the heart of this sicke person sobbeth, that his eyes are duskyish and heavy, his eares deafe, his mouth dry and iuycelesse, and as  
the



the outward man falleth in him, it would please thee to give him strength in his inward man, and to fill his soule with gladnes and joy in that last conflict, making him powerfully to relish those celestially gifts, which are laid up for us in heaven, by the merits of thy deare Sonne our Saviour, who to make us to live againe in heaven, after he had by his death reconciled us unto thee, ascended into heaven, there to prepare a place for us.

In the interim then of this small time, which remains for this thy child to live in this world, give him

Y grace

grace that his spirit may al-  
 wayes acknowledge thee,  
 that his heart may adore  
 thee whilst he shall breath,  
 that he may be assured sted-  
 fastly, that in the end of his  
 mortall sweat he may find  
 unspeakable happines with  
 his bride-groome Iesus  
 Christ, unto whom with  
 thee in the unitie of the  
 Holy Ghost, be honour and  
 glorie for ever. *Amen.*

---

3. *Another prayer in distres.*

36. **L**ord, God and Fa-  
 ther of all mercy,  
 that sentest from heaven an  
 Angell to comfort thy Son,  
 when in the depth of his  
 Passion

Passion ( bearing our sor-  
rowes, and loaden with our  
griefs, wounded for our of-  
fences, and bruised for our  
iniquities ) his soule was  
heavie even unto death.  
We beseech thee from the  
bottom of our hearts to  
comfort this thy sick child,  
whom thou hast regenera-  
ted and incorporated into  
thy welbeloved Sonne : ac-  
knowledg ( Lord ) the mark  
of thine adoption in him.

We know, O God of  
inestimable puritie, that  
our sinnes drive us back far  
away from thee : But thy  
deare Sonne, who is made  
for us ( by thee ) wisdom,  
righteousnesse, sanctifica-  
tion,

tion, and redemption: not only washeth us with his blood to become acceptable unto thee, but withall maketh & giveth us entrance into thy Sanctuary, & boldnes by his death to approach with assurance to the throne of thy grace, to be heard in due time.

Graunt grace unto this sick person to free the point of death with an holy and Christian resolution. Redouble his courage at that present houre, that his soule is upon the point to behold thy face, wherein is fulnesse of joy. And amidst the violent dartings of those sighs which accom-

panie

the last acts of his  
life, give him perfect clear-  
nesse of judgement, accom-  
panied with calmnesse  
of spirit, evermore to ac-  
knowledge his true and  
only God, that drawes him  
out of the desarts of this  
world, to live happy in the  
Heavenly Ierusalem, and  
who withdrawes him out  
of the bottomlesse depths  
of wretchednes, to bring  
him to live in heaven, hea-  
ped with eternall blessings.

Command thy holy An-  
gels which thou incampst  
round about those that  
feare thee, and which  
watch for the welfare and  
safely of thy children, that

they beare the soule of this  
thy servant up into heaven,  
the sacred Temple of thy  
glory, most gloriously re-  
splendant with happinesse  
and honour, where he shall  
clearly see that which his  
spirit adores here below,  
and where he shall injoy  
that divine and celestiall  
harmonie, which the bles-  
sed Spirits make unto thee  
unceffantly, and the eternall  
joyes which cannot be va-  
lued, and where he shall  
live in continuall admirati-  
on of those incomprehensi-  
ble bounties in the presence  
of his Spouse, thy beloved  
Sonne Iesus Christ. To  
whom with thee and the  
Holy

*for the sicke.* 497

Holy Ghost be honour and  
glory for evermore. So  
be it.

---

4. *Another Prayer to bee  
said when the Sicke is  
in extremity.*

37. **O** Lord, our good  
God, and most  
mercifull Father, who be-  
ing overcome with the  
bowels of thy tender mer-  
cies hast sent down thy be-  
loved Sonne to save sin-  
ners, and hast been pleased  
that this thy Sonne was  
bound to loose us, condem-  
ned to absolve and free us,  
that he died, to give us life;  
yea, that he was made a

Y 4

curse

curse, to the end, that we might be made a blessing of God in him. We beseech thee to graunt this grace unto this sick person, to repose and relye himselfe on the certainty of faith, for the full remission of his sinnes, upon that entire and perfect satisfaction, which thy deare Sonne ( whose bloud was once offered up to abolish the sinnes of many ) hath made unto thee upon the Crosse. For it is certaine that thou wilt not the death of a sinner, but that he be converted and live : Thou bruisest not in thy displeasure those that thou hast redeemed by his death

death  
cipit  
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death: thou dost not precipitate into that eternall gulfe those whom thou hast ingrafted and regenerated in that great Mediator and Saviour of the world; when as (calling upon thy mercy) they shall be converted with their whole heart unto thee.

That when Satan our aduersarie (who like a roaring Lion goeth about us, endeavouring to devourc us) maketh himself a party against this sick person in this his last conflict, setting before him the checkrouie and catalogue of his sinnes, and thy rigorous judgment to astonish and to precipi-

tate him into despaire, give him grace to shield and ward himselfe as with a target and buckler, to repell and beat back the fierie darts of that enemy, with the truth and assurance, that the blood of thy Sonne Iesus cleanseth from all sinne.

Fortifie then and animate (O God of invincible power, and our firme hope) this thy child with the strength of thy Holy Spirit at this present houre, that his soule being disburdened of the miseries which presse him, yea set free from the captivitie of his body, is ready to go unto thee. And in that houre,  
wherin

*for the sicke.* 501

wherin the earth claimeth  
in his person what we have  
borrowed of her, have pi-  
tie Lord on thine owne i-  
mage, and despise not the  
works of thy hands.

Behold, Lord, the teares,  
the plaints, the sighes, the  
groanes, and the contrition  
of the heart of this sicke  
person, and our prayers,  
that we may acknowledge  
in his person thy clemen-  
cy, the mother of our hope,  
thy succours, the source of  
our life: and that indeed  
thou art our sacred and sa-  
ving refuge.

And as for us which re-  
maine in this vale of mise-  
rie, graunt us this grace,  
that

that as thy people being captive in Babilon, had the comfort to direct and lift up their eyes towards Ierusalem, the place wherein thou didst manifest unto them thy glorious and gracious presence, that even so amidst the captivitic of this world, where we see nothing but confusion, and where vice raigneth, and thy honour is dis-esteemed, we may have our eyes towards thee, as on the sole object and subject of our joy and rejoycing, seeing in thy face is the fulnes of joy, and at thy right hand are perfect pleasures for evermore.

Even

Even so, O thou God of  
inestimable bounty and  
goodnes, and who hast cho-  
sen us out of the world to  
follow thy holy will: we  
beseech thee that when  
thou shalt call us out of  
this world to place our  
soules in the company of  
those who by faith have o-  
vercome Kingdomes, have  
done righteousnesse, and  
have obtained the promi-  
ses, and who are written in  
the Booke of Life of the  
Lamb.

In the meane time, O  
Lord, arme us with pati-  
ence, and in the midst of our  
troubles make us sensible  
by a lively feeling that our  
light

light affliction, which is transient and soone over, produceth in us a waight of glory, wonderfully excellent, and that leaving by death these visible things, which are but of small continuance, we shall enjoy those that are now invisible to our eyes, which are abiding for ever in Iesus Christ, and by Iesus Christ to whom with thee and the Holy Ghost be honour and glory for ever. *Amen.*

5. *A Prayer when the sick  
is in some grievous  
perplexitie.*

38. **O** God, and Father of  
all mercy, who art  
wise in thy counsels, true  
in thy word, and admirable  
in thy works: yea who keepest  
thy deare children as  
the apple of thine eye. In  
as much as now we see,  
that now it is, even at this  
time, that it wilbe thy  
pleasure to withdraw this  
thy sick child out of this  
mortall world. We beseech  
thee enter not into account  
with him to punish him,  
nor reprove him in thy dis-  
pleasure,

pleasure, neither chasten  
him in thy wrath: But re-  
member Lord, he hath  
beene called in thy Church  
and in the number of thine  
Elect, to be washed and  
sanctified by thy grace in  
the name of Iesus Christ,  
thy deare Sonne, who took  
upon him our griefs, and  
hath undergone the burden  
of our sorrowes, that by  
his wounds we might re-  
ceive health, whereof his  
baptisme hath beene the  
badge. Wash then, Lord,  
(who art in goodnesse most  
compleat) his soule in the  
innocent blond of thy deare  
Sonne, in whose wounds  
and merits we inclose our  
present



present and future happi-  
nes, that being made cleane  
he may keep thee eternally  
in his sacred celestiaall Tem-  
ple. Gracious Lord, and  
full of tender compassion,  
show not forth thy  
strength at this time against  
a languishing body: arme  
not thy selfe unto venge-  
ance against one that can  
do nothing. Crush not in  
thine indignation him  
whom thou hast in thy  
goodnesse created after  
thine owne image: but ra-  
ther returning thy gracious  
countenance towards his  
sorowes, make him pow-  
erfully sensible of thy cle-  
mencie, the mother of our  
hope,

hope, and thy love the  
source of our life.

Drive away Lord, by thy  
power all dreadfulness, all  
distrustfulness, and doubts  
which Satan our adversary  
can present unto this sick  
person, leave not at ran-  
dome (as prostituted unto  
that roaring Lion) this thy  
creature, regenerated and  
born anew in that great Sa-  
viour of the world, but ra-  
ther establish and comfort  
his soule: Strengthen his  
faith, redouble upon him in  
this last houre of his the  
forces of his Spirit, that  
with a truly Christian cou-  
rage he may repell and  
beat backe (thorough thy  
strength)

strength) all the assaults  
and temptations of the ene-  
mie, by the merit of thy  
deare Son, who was made  
man to save man, and  
whose soule was heauie, e-  
uen unto death, to deliver  
us from the hell of eternall  
fire, and from the horreur  
of the deep. O God of in-  
comparable bounty, the  
fountaine of joy and of e-  
ternall happines, ravish  
the mind of this sick per-  
son, even unto the heavens,  
and shew unto him the  
share of those inestimable  
graces which thy Son our  
Redeemer hath purchased  
for us with thee, give him  
grace to die in the hope of  
the

the future resurrection of our bodies, and powerfully to comprehend how the resurrection of thy Sonne is the bud of our blessed immortality, yea the speciall gage of eternall life, and of our holy glorification.

And unto us that shall yet remaine in this world, give grace, that expecting our last day, which shalbe the first of our rest, and the end of our miseries, that our contentment may not be elswhere then under the covert of thy grace, let our soules breath nothing but the sweetnes of thy love: and let the continuall desire of living in the admiration  
of

of the contemplation of  
thy divine beauties, which  
thou hast reserved for  
thine Elect. Let it be the  
servent desire, and the sole  
vote of our hearts, that dai-  
ly dying in *Adam* by the  
mortifying of our flesh, to  
be borne anew in Iesus  
Christ, we may feele more  
and more by thy grace, our  
carnall concupiscences re-  
pressed, our faith inflamed,  
and our hearts cheered by  
thy singular blessings,  
which thou powrest out  
daily (with a hand more  
then liberall) upon them  
that feare thee. Which we  
crave of thee in the name  
of thy deare Son *O our  
Father*

Father which art in heauen,  
 &c.

---

6. *A Prayer directed unto  
 Iesus Christ, the Great and  
 Soueraigne Shepherd of our  
 Soules, for the Sick that  
 is in extremity.*

39. **L**ord Iesus, our  
 sole and only Re-  
 deemer, who lovest thine  
 with an eternall love, and  
 who camest downe from  
 heaven to raise us up to  
 heaven, who tookest our  
 humane nature upon thee  
 to make us the children of  
 God: Who borest upon  
 thy back the burthen of  
 our sins, to discharge us of  
 them

them: and who as a celestiall Pelican, after thou hadst pierced thy sides with the edge of thy love, to make thy Vermilian Bloud distill forth to heale our mortall wounds, and to drowne our sins in the sea of thy mercies, callest us to come unto thee, promising to ease all those that are heauie laden and travell; assuring them they shall find rest for their soules.

We beseech thee from the bottome of our hearts  
O Sovereigne Physitian of  
our soules, who camest not  
for the whole and the  
righteous, but for the  
sicke, and for sinners, to  
strengthen

strengthen the faith of this thy sick child, redoubting the strength of his Spirit, to overcome all feares, to vanquish all dangers, and to repell the Alarums of Satan, and all the assaults of his temptations.

And seeing that the desire of this sicke person is before thee, and that his sorrowes are not hid from thee, forsake him not, and be not farre from succouring of him, but turning thy mercifull countenance towards his griefs, make him powerfully sensible of thy succours in joy and in salvation, that he may dispose himselfe, and we also,  
when



when it shall please thee to  
call us, to die to thee, to live  
again in thee, O God of  
our deliverance.

We confesse O thou So-  
veraign Redeemer, that  
our sins were infinite, be-  
cause *Adam* had offended  
against thee Infinite. We  
likewise acknowledge that  
for the same there was re-  
quisite an infinite satisfacti-  
on: which neither Angels,  
nor men, nor any finite  
creature could accomplish:  
But thy blood, O Saviour  
of the world, who by thy  
eternall Spirit offered thee  
unto God thy Father, thy  
selfe without all blemish,  
and who art of an infinite  
Z price,

price, art alone able to  
cleanse our consciences  
from dead works, to serve  
the living God.

And seeing that by this  
inestimable redemption thy  
Name is unto thy faithfull  
ones a perfume spread forth  
abroad and powred out:  
and that thy divinitie joy-  
ned unto our humanitie in  
one person, is our sole com-  
fort, and the certain pledge  
of our union and reconcili-  
ation with God: We be-  
seech thee to present unto  
thy Father (as a sweet o-  
dour for this sick person)  
the merits of thy Passion,  
seeing that thy righteous-  
nes wherewith thou justifi-  
fiest

best sinners is not only of  
inestimable vertue to fan-  
ctifie us; but also thy death  
is incomparably admirable  
to quicken us.

And in as much as the  
death of thy beloved ones  
is precious before thy Fa-  
ther, when he looketh upon  
thee. We beseech thee to  
blesse the death of this our  
brother, covering him  
with the mantle of thy pro-  
tection, a mantle farre more  
excellent then that of *Eli-*  
*as*: that securely he may  
passe the torrent and vio-  
lent streame of this life, to  
come unto thy holy moun-  
taine, and to drink of that  
spirituall sweetnesse, with

thine Elect, of the fountaine  
of life in heaven.

O Saviour of the world,  
the lively brightness of the  
eternall glory of the Fa-  
ther, who camest downe  
from the highest pitch of  
the celestiaall mountines to  
seek the lost sheep, and to  
inclose him, after thou  
hadst found him, in the  
parks of thy sacred custo-  
dy, save now, and protect  
the soule of this thy sheep,  
to the end the internall  
wolfe devoure him not,  
but accomplish thine owne  
desire, touching those  
whom the Father hath gi-  
ven thee, seat it and bestow  
it with thee in the place of  
con.

consolation, to the end that  
with all the happy spirits,  
which have imbraced the  
merits of thy Passion, it  
may behold that eternall  
glory, which the Father,  
who loveth thee, and who  
alwayes heareth thee, hath  
given thee before the foun-  
dation of the world. To  
thee then the Redeemer of  
the world, with the Father  
in the unitie of the Holy  
Ghost, be honour and glory  
for evermore. So be it.

---

7. *Another Prayer, where  
in supplication is made unto  
God to assist with his  
holy Spirit the Sick  
in his agonie.*

40. **O** Lord God, and  
most gracious  
Father when we enter into  
a serious consideration of  
our estate, certaine it is,  
that we are in this world,  
as upon a rough and tem-  
pestuous sea: and that the  
winds and storms of temp-  
tations advance themselves  
and arise every minute a-  
gainst us, and therefore is it  
that we humbly beseech  
thee that in this perillous  
passage

passage thy Spirit may conduct and strengthen our brittle vessell, that by the assistance thereof at the last we may happily arive at the haven of eternall salvation.

And especially we beseech thee for this thy sicke child, to the end it may please thee to imprint by the effectuall power of thy Holy Spirit more and more in his heart charity, and the love of thy Sonne, in whose name we have remission of our sinnes, that Persevering with invincible constancie unto the end in the faith, and confession of the Name of his Saviour.

he may find undoubtedly  
in him whatsoever is re-  
quisite unto his assured  
blessednes.

Let that thy Spirit,  
which inflameth that  
which is cold, which ere-  
cteth what is fallen, which  
giveth breath unto that  
which is weary, cheare up  
by his vertue the feeblenes  
of this sick person, and pro-  
duce in him ardent sighs,  
which may be dissolved in-  
to the sweet raine of teares,  
fruitfull unto his soule. Let  
the Same thy Spirit be un-  
to this sick person that  
which it was unto *Elias*,  
the whirle-wind, and the  
chariot of fire, wherein he  
may



may be carried up to heaven. Let it be the same that was the New Starre to the Wisemen of the East, that by the guiding thereof he may come unto Iesus Christ, not laid in the manger not any more passible, but glorious and risen againe, sitting at thy right hand, above all powers and principalitie, victorious over death, triumphant over hell; and Head, and Consummatour of our faith. And as thou shewedst unto three of thy Apostles in the mountaine, when as thy Sonne was transfigured, having his face shining as a radiant Sun, a skantling and

patterne of the glory and  
celestiall beauty, which  
they should enjoy, whom  
thou hast chosen and incor-  
porated into thy said Son.  
So we beseech thee that du-  
ring the small time which  
remaineth for us to passe  
the course of this life, it  
may please thee to give us  
a continuall tast of that hea-  
venly happinesse, and an ho-  
ly sence of thy glory, with  
a firme and an assured peace  
of conscience, founded up-  
on thy love, to walke in the  
strength of this consolation  
unto thy holy mountaine.

For in as much as this  
world is but a pilgrimage,  
and a way wherein there is  
nothing

nothing to be found firme,  
and wherein the more that  
men digge to build in it,  
the more do they find un-  
stable sand, and unconstant  
agitations. Where ought  
we Lord, to seeke for the  
true foundation of our ex-  
pectation and hope, but in  
heaven? And seeing that  
where the body is, thither  
gather together the Eagles,  
We beseech thee to raise  
up aloft the heart of this  
sicke person, and ours unto  
thee, that thy love may be a  
precious ointment to make  
us run and aspire after  
thee.

If *David* in the midst of  
his great riches thought  
himself

himselfe a stranger and a  
forraigner as his Father,  
if he said that his dayes  
were as a shadow upon the  
earth, wherein there is no  
stay, if he looked upon his  
Royall Pallace as upon an  
Inne, whereout he was e-  
very houre to dislodge: if  
he looked upon his Throne  
as upon a seat which he  
must leave and resigne over  
to another. And if looking  
upon his Crowne, as on a  
thing which was subject to  
fade in these terrestriall pla-  
ces, he breathed after an  
incorruptible Crowne of  
glory, how much more  
ought we out of the midst  
of the dust of this world to  
desire

desire and to breathe after that glorious eternall Crowne, where our heaviness shall be turned into gladness: our poverty into eternall riches: and our ignominie into incorruptible honours.

Grant us this grace then, O great God, not only to despise the things which the world admires, but also make us to take patiently the afflictions which invirone and assault us, whilst we run this our mortall race.

For seeing thou hast ordained that they whom thou hast chosen should be made like to the image of thy

thy Sonne, not only in suffering, but also in glory: graunt vs grace firmly to be sensible of in this world, and truly to injoy in the other the effect of this holy promise, which thy Sonne who is holy, and true, hath made unto those that partake in his afflictions, namely that he will give unto him that shall overcome, to sit with him upon his Throne, so as he also that hath overcome, sitteth upon the Throne of his Father.

For it is certaine, if we beare here below the Crosse of his Son, we shall weare also the Crowne of glory

glory with him in heaven.  
That if we drink gall and  
vinegar out of the cup of  
his Passion, we shalbe wate-  
red and thorowly moiste-  
ned with the rivers of his  
pleasures; and if we beare in  
our bodies the mortificati-  
on of the Lord Iesus, even so  
also the life of y<sup>e</sup> Lord Iesus  
shalbe manifested in our  
mortal flesh: & then al of us  
casting forth bright beams  
of glory, and shining with  
splendor, we shalbe not on-  
ly like unto Angels, but e-  
ven withall we shalbe like  
unto thee, to injoy thorow  
thee and with thee, that  
thy glory and felicitie, the  
which (because our words  
fall

fall farre short of our thoughts yet shorter of the greatnesse therof ) eye cannot behold, eare cannot heare, nor heart comprehend.

Grant us these things, O God, who art goodnes it self, love it self, & holines it self, who givest us what ere we have, & wilt give us out of thy bounty and mercy the fruition of what ere we hope for in all eternity, thorow thy deare Sonne Iesus Christ our Lord, to whom with thee and the Holy Ghost, be honor and glory.

*Our Father which art in heaven, &c.*

A



*A prayer to be said after the  
sicke hath rendered his soule  
unto God, for the com-  
fort of the by-  
standers.*

41. **O** God and most  
merciful Father,  
who hast created all things  
without necessitie, who go-  
vernest them without la-  
bour, and who changest  
them, thou thy selfe being  
unchangeable, and whose  
sacred and perfect will is  
daily done on earth, as in  
heaven. We thank thee  
for this, that it hath plea-  
sed thee to withdraw unto  
thee the soule of our bro-  
ther,

ther, making us to know in his death what our infirmity is : and making us to behold, as in a glasse the accomplishment of thine irrevocable sentence, by which dust must returne to dust, and the soule goe to heaven, to him that gave it.

Graunt us this grace, that this death may serve to make a serious impression in our thoughts, not onely how his day is this day to die, ours shalbe to morrow, and that as the last of our dayes shalbe the first of our rest : Yet, that the death of the righteous is the sun-set of their woes, and the sun-rising of their felicities:

*Deus in cunctis operibus suis  
gloriam suam demonstrat  
et in morte iustorum  
speciem suam manifestat*

felicities: but herewithall  
it may be also unto us an  
example to contemne this  
world where we do but  
offend thee: to breath after  
(with our whole hearts)  
the celestiall Ierusalem,  
wherein we shall injoy  
with Iesus Christ our  
Spouse unspeakable and e-  
ternall pleasures, whose ex-  
cellencies surpasse all un-  
derstanding, according to  
that holy promise, which  
he hath made us, to be gone  
up thither, there to prepare  
us a place, to be with him  
injoying eternall glory.

Expecting then that most  
happy houre, when thou  
wilt call us out of this  
world,

world, and where our salvation, which is shut up in hope, shalbe fully revealed unto us: Inable as powerfully to comprehend the excellencie of our Calling, and what are the riches of thy glory in that heavenly inheritance of thy Saints: and what the excellent greatnes of that power is to us ward, that believe thorow operation of the power of thy strength, which thou hast effectually exprest in thy Sonne Iesus Christ, when thou raisedst him from the dead, and madest him sit at thy right hand in heavenly places, above all principalitie and power,

power, strength, and dominion: and above every name which is named, not only in this world, but also in that which is to come. To the end, that being strengthened and corroborated in the inward man, we might walk on as becommeth that Calling whereunto we are called, in all humilitie and meeknes: and with a patient mind, bearing with one another in deare love, being carefull to keepe the Vnitie of the Spirit in the Bond of peace, seeing we are called into the hope of our Calling. To thee O great God, Father of all, which art  
above

336 *Consolation &c.*

above all, amongst all, and in  
us all: with thy Sonne in  
the unitie of the Holy  
Ghoſt, be honour and  
glory for ever.

*Amen.*

*Unto him that feareth  
God, to die is to be  
borne.*

**FINIS.**

and in  
me in  
Holy  
and

# A PRAYER

to be said in the Mor-  
ning at our Vp-  
rising.



Most glorious God,  
most gracious Fa-  
ther, and most  
mercifull Saviour,  
seeing it hath plea-  
sed thee to graunt me the graci-  
ous favour to have passed this  
night, and to come unto this  
present day, be likewise graci-  
ously pleased to adde herewith  
also unto me the benefit and a-  
bilitie to imploy the same whol-  
ly and altogether unto thy ser-  
vice, in such sort that I may nei-  
ther thinke, say, nor doe any  
thing, but what may bee well  
pleasing unto thee; And com-  
ply

ply with the obedience unto  
thy blessed will and pleasure.  
That so all my words may tend  
to the glory of thy Name,  
and edification of my neigh-  
bours. And as it hath pleased  
thee to make thy Sunne to shine  
upon the earth, to inlighten  
our bodies: so likewise be plea-  
sed by the bright beames of thy  
Spirit to illuminate my under-  
standing, and my heart, to direct  
and guide me in the saving way  
of thy righteousness, so that  
unto whatsoever I apply my  
selfe, evermore my principall end  
and Intention may bee to walk  
in thy feare, to serve and ho-  
nour thee, expecting all my  
happinesse and welfare from  
thy onely blessing, that so I  
may take nothing in hand, but  
what is agreeable to thy blessed  
Will and Commandements: As  
also that so travelling for the  
body, and this present life, that



I may ever looke further, name-  
ly unto that heavenly life,  
which thou hast promised unto  
thy children. Yet so Lord, that  
it may please thee, both in bo-  
dy, and soule, to bee my prote-  
ctor, strengthening me against  
all the temptations of the De-  
vill, and delivering me from all  
dangers which may befall mee.  
And because it is nothing to be-  
gin well, unless it be seconded  
with perseverance! Recommend  
me daily for this day into thy  
sacred protection, but even for  
the whole course of my life,  
continue, and daily augment,  
and increase in thee thy Hea-  
venly Grace, until thou hast  
brought me unto the full frui-  
tion of thy Sonne Iesus Christ  
our Lord, who is the true Sonne  
of our soules that shineth day  
and night without end, and  
forever. And that I may ob-  
taine these graces from thee, bee

A a

pleased

pleased, to forget all my sinnes  
past, and by thy infinite mercies  
to forgive mee them, as thou  
hast promised unto all them,  
that by faith in Iesus Christ, the  
Sonne of thy love, accompanied  
with true repentant sorrow  
for their sinnes heartily seek  
thy mercie in the pardon of  
their sinnes by Iesus Christ, to  
whom with thee and thy Holy  
Spire, one true and everlasting  
God, be all honour and glo-  
ry, now and for evermore, A-

**A PRAYER TO BE**

*said before going to bed*

**O** Lord God, such it hath  
pleased thee to create the  
night, for the rest of man, as  
thou hast ordained him the day  
for his travell: Graunt me the

thy grace

A

grace

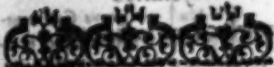
grace so to take rest this night  
in body, as that my soule may  
alwayes watch unto thee, and  
that my heart may be raised up  
in thy love, and that I may so  
cast off and lay aside all earthly  
cares that I may be refreshed,  
as mine infirmities shall require,  
that I never forget thee; but  
that the remembrance of thy  
bounty and grace may remaine  
evermore so deeply imprinted  
in my memorie, that by that  
means my conscience may have  
as well her spirituall rest, as the  
body taketh his. And withall  
let not my sleepe bee excessive,  
inordinately to please the ease  
of the flesh, but onely to satisfie  
the frailtie of nature, the better  
to dispose me to thy service. Be  
also pleased to keep me unpol-  
luted in my body, as in my  
minde. And to preserve mee a-  
gainst all dangers, that my sleep  
may bee to the glory of thy

A a a name

543 *An Evening Prayer.*

Name And seeing there hath  
not a day passed, which  
have not many wayes offered  
thee, according as I am a poor  
wretched sinner, even as all  
now covered by the darkness  
which thou sendest upon the  
earth, grant likewise all my  
sinnes may bee buried thorow  
thy mercy, that by them I may  
not bee deprived of the light of  
thy countenance. Heare wee  
most gracious God, and loving  
Father, for Iesus Christ his  
sake. Amen.

Thou art the Lord God, the  
Father of our Lord Iesus Christ,  
the Father of the Fatherless,  
the Father of the Holy Spirit,  
the Father of all the Saints,  
the Father of the Church,  
the Father of the World,  
the Father of the Universe,  
the Father of the Heavens,  
the Father of the Earth,  
the Father of the Sea,  
the Father of the Air,  
the Father of the Fire,  
the Father of the Water,  
the Father of the Light,  
the Father of the Darkness,  
the Father of the Life,  
the Father of the Death,  
the Father of the Joy,  
the Father of the Sorrow,  
the Father of the Peace,  
the Father of the War,  
the Father of the Health,  
the Father of the Sickness,  
the Father of the Strength,  
the Father of the Weakness,  
the Father of the Honour,  
the Father of the Dishonour,  
the Father of the Glory,  
the Father of the Shame,  
the Father of the Praise,  
the Father of the Reproach,  
the Father of the Comfort,  
the Father of the Consolation,  
the Father of the Joyning,  
the Father of the Separation,  
the Father of the Union,  
the Father of the Division,  
the Father of the Fellowship,  
the Father of the Fellowship,  
the Father of the Fellowship,



THE  
MANNER  
of questioning  
those that are to  
bee received to the  
Supper of our LORD  
I E S U S C H R I S T.

*Question.*

**I**N what believest thou?

*Answer.* In God the Father, in Iesus Christ his Sonne, and in the Holy Ghost.

*Q The Father, the Sonne, and the Holy Ghost: are they more then one God?*

*A. No.*

A 2 3

*Q Must*

**Q** Must we serve God according to his Commandments according to the traditions of men?

**A.** We must serve him according to his Commandments, and not according to the commandments of men.

**Q** Canst thou fulfill Gods Commandments of thy selfe?

**A.** No.

**Q** Who is it then that fulfill them in thee?

**A.** The Holy Ghost.

**Q** And when God hath given thee his Holy Spirit, canst thou perfectly fulfill them?

**A.** No: in no wise.

**Q** And yet God curseth and reiecth all those that doe not perfectly and entirely fulfill his Commandments?

**A.** It is true.

**Q** By what meanes then canst thou be saved, and delivered from the curse of God?

**A.** By the Death and Passion of

of our Lord Iesus Christ,

*Q. How by the means of his Death and Passion?*

*A.* Because by his Death he hath purchased us life, and hath reconciled us unto God his Father.

*Q. Unto whom prayest thou?*

*A.* Unto God.

*Q. In whose name prayest thou?*

*A.* In the Name of our Lord Iesus Christ, who is our Mediator and Intercessor.

*Q. How many Sacraments are there in the Christian Church?*

*A.* Two.

*Q. Which are they?*

*A.* Baptisme, and the Lords Supper.

*Q. What is the signification of Baptisme?*

*A.* It hath two parts For our Lord doth therein set forth unto us the remission of our sins: and then our regeneration or spirituall

spirituall renewing.

**Q** And what signifieth the Supper?

**A** It setteth forth unto us that by the Communion of the Body and bloud of our Lord Iesus Christ our soules are nourished in the hope of eternal life.

**Q** What do the Bread and Wine set forth unto us in the Lords Supper?

**A** They set forth unto us that the Body and Bloud of Iesus Christ have such vertue and strength unto our soules as Bread and Wine have unto our bodies.

**Q** Comest thou then that the Body of Iesus Christ is inclosed and contained under the Bread, and his Blood under the Wine?

**A** No.

**Q** Where then must we seek Iesus Christ to have the fruition of him?

**A** In



A. In heaven, in the glory of God his Father.

Q. What is the meanes to come unto heaven where Iesus Christ is?

A. It is faith.

Q. We must then have true faith before we can have the right use of this holy Sacrament?

A. So we must.

Q. And how can we come by this faith?

A. We attaine unto it by the Holy Ghost, which dwelleth in our hearts, and assureth us of the Promises of God, which are made unto us in the Gospell.

FINIS.